# *The Track of the Jew through the Ages*

**Alfred Rosenberg**

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Translated with an Introduction and Notes

by

Alexander Jacob

# Introduction

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Alfred Rosenberg was born in 1893 in Reval[1] in the Russian Empire and studied architecture in the Riga Polytechnical Institute where he obtained his diploma in 1917. In his youth he read with avid interest the works of Kant and the German Idealists, as well as Schopenhauer, Nietzsche, Wagner and Houston Stewart Chamberlain. But it was his discovery of Indian philosophy that served as the deepest spiritual inspiration of his life. As he comments on the primacy of the contemplative life in Indian thought, "How far we are here from all greed for power and money, from all rapacity and intolerance, all pettiness and arrogance." (p. 40)[2]

In 1918, Rosenberg emigrated to Germany, at first Berlin and then Munich, where he met Dietrich Eckart and contributed to his magazine *Auf gut Deutsch*. It was through Eckart that Rosenberg met Hitler. Rosenberg had already in January 1919 joined the NSDAP, that is, before Hitler, who joined only in October of that year. However, Rosenberg was not very close to Hitler as a political aide, and was more or less restricted to the editorial office of the newspaper *Völkischer Beobachter* (Nationalist Observer) to which he contributed several articles. The *Völkischer Beobachter* was the name given to the *Münchener Beobachter* when the latter was acquired by the Thule Society in August 1919. In December 1920, the paper was bought by the NSDAP and edited by Dietrich Eckart until his death in 1923, when Rosenberg assumed an editorial position.

Influenced both by his reading of anti-Semitic authors and by his first-hand experience of the involvement of the Jews in the Russian Revolution, Rosenberg turned his mind to the Jewish question already during the end of the first World War. In 1919, he composed the present classic study of the Jews.[3] In 1929, he instituted a 'Kampfbund für deutsche Kultur' (Militant League for German Culture) which lasted until 1934. The members and supporters of this society included the publishers Hugo Bruckmann and Julius Lehmann and leaders of the Wagner Society such as Winifred Wagner, Houston Stewart Chamberlain's widow, Eva, and Richard Wagner's friend, Baron Hans von Wolzogen. The society's main aim was to combat modernism in its manifold forms as Expressionist art, Bauhaus architecture and atonal music. In 1930, Rosenberg became a National Socialist member of parliament and published his cultural history *Mythus des zwanzigsten Jahrhunderts,* which he designed as a continuation of Chamberlain's *Die Grundlagen des neunzehnten Jahrhunderts* (1899). In 1933, after Hitler's accession to power, Rosenberg was named leader of the foreign political department of the NSDAP but he did not exert much influence in this position. In 1934, he was placed in charge of the intellectual and philosophical education of the NSDAP.

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[1] Today Tallinn, capital of Estonia.

[2] All references are to the present edition.

During the war, in July 1940, there was established the Einsatzstab Reichsleiter Rosenberg (the Rosenberg Task Force) which was responsible for the collection of art materials that were considered as belonging rightly to Germany's European Reich. In 1941, after the invasion of the USSR, Rosenberg obtained a ministerial appointment, as Minister for the Occupied Eastern Territories, though he ran into regular conflicts with the brutal Gauleiter Erich Koch who was made Reichskommissar of the Ukraine.[4] At the end of the war, in May 1945, Rosenberg was captured by Allied troops and tried at Nuremberg. Unlike Albert Speer, he did not plead guilty and refused to distance himself from

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[3] The first edition of *Die Spur des Juden im Wandel der Zeiten* was published in 1920 in Munich by Boepple (Deutscher Volksverlag). I have used for my translation Rosenberg's slightly improved edition of 1937 which was published by the Zentralverlag der NSDAP, Franz Eher Publishers, Munich.

[4] At the end of the war, Koch went into hiding and was not found by Allied forces until May 1949. He was judged and sentenced to death in 1959, though his sentence was commuted to life-imprisonment, perhaps because the Russians believed he might have information regarding art confiscated by the National Socialists from Tsarskoe Palace.

National Socialism itself - even though he had clearly been opposed to many of its leading personalities, especially Goebbels, Bormann and Himmler, who had had greater influence on Hitler and consequently greater executive power in the Reich. Rosenberg was found guilty by the Nuremberg Tribunal and hanged on 16 October 1946.

In his memoirs called *Letzte Aufzeichnungen* (Final Notes), written during his imprisonment between 1945 and 1946, Rosenberg described the entire National Socialist movement as a response to the Jewish question:

> National Socialism was the European answer to a century-old question. It was the noblest of ideas to which a German could give all his strength. It made the German nation a gift of unity, it gave the German Reich a new content. It was a social philosophy and an ideal of blood-conditioned cultural cleanliness. National Socialism was misused, and in the end demoralised, by men to whom its creator had most fatefully given his confidence. The collapse of the Reich is historically linked with this. But the idea itself was action and life, and that cannot and will not be forgotten. As other great ideas knew heights and depths, so National Socialism too will be reborn someday in a new generation steeled by sorrow, and will create in a new form a new Reich for the Germans. Historically ripened, it will then have fused the power of belief with political caution. In its peasant soil it will grow from healthy roots into a strong tree that will bear sound fruit. National Socialism was the content of my active life. I served it faithfully, albeit with some blundering and human insufficiency. I shall remain true to it as long as I still live.[5]

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[5] See *Memoirs of Alfred Rosenberg*, tr. Eric Posselt, Chicago: Ziff-Davis, 1949.

As for the Jewish question itself, he explained that:

> The war against Jewry came about because an alien people on German soil arrogated the political and spiritual leadership of the country, and, believing itself triumphant, flaunted it brazenly. Today, however, the mere protest against such a phenomenon places anyone demanding a clean-cut differentiation between these opposing camps under so much suspicion that nobody dares raise the issue without being accused of preparing another Auschwitz. And yet, history does not stand still. The forces of life and blood exist and will be effective.

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The depth of Rosenberg's understanding of the dangers of a Jewish rule of European society is evident already in his first major work on the Jews, *The Track of the Jew through the Ages*. Focussing on the defects of the Jewish mind itself as the source of these dangers, Rosenberg outlines, in the first part of this work,[6] the formation of the Jewish mind from the earliest times to the present. In the second part, he surveys the history of Jewish involvement in European politics, especially in Portugal, France Germany and Russia and also examines the contribution of the Masonic societies, from the 18th century onwards, to the revolutionary movements that brought about the fateful emancipation of the European Jews. In the last part, he analyses more carefully the special characteristics and limitations of the Jewish intellect and proposes his own solution to the Jewish question.

Rosenberg begins by pointing out that the Jewish diaspora antedated the Babylonian Exile of the 6th century B.C. The Jews, who are essentially marked by financial talents and ambitions, had been tempted by commercial possibilities to disperse throughout the Mediterranean and North Africa long before they began to move eastwards after the Exile. What is significant about their earliest commercial activities is that they were invariably marked by usury and deception, while in mediaeval Spain and Portugal they flourished on slave-trade as well. By lending money to princes for their military adventures as well as for their private luxuries, the Jews acquired a significant power at the courts that resulted in the acquisition of preferential rights and privileges. It was the rise of this ill-gained Jewish power that drove the local populations into the anti-Semitic agitations and persecutions that finally erupted in many European countries. Guilds of craftsmen that were, up until the 13th and 14th centuries, open to the Jews began to close their doors and the Jews were soon forced to live in ghettos for their own safety to avoid the periodic outbursts of anti-Semitic violence. Attempts on the part of governments to forbid usury and to force the Jews to take up manual labour came to nothing since the Jews always found ways of getting round these laws.

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[6] I have in my edition divided the text into three parts to facilitate reading and comprehension.

Rosenberg reveals that the main reason why the Jew was so successful in his commercial undertakings was the fact that Jewish moral laws blatantly permitted dishonesty in transactions with non-Jews. This is indeed what forced the German philosopher Fichte to exclaim:

> Let the Jews continue not to believe in Jesus Christ, let them not believe in any god at all, as long as they do not believe in two different moral laws and a god hostile to humanity".(p. 25 )

Coupled with this moral ambivalence of the Jews is their intolerance of any religion apart from their own. This intolerance extended even to Jewish apostates like Uriel d'Acosta and Spinoza. Rosenberg perceptively notes the essential similarity between the intolerance of Talmudic Judaism and the dogmatic rigidity of the Marxist system which "gives an answer to all questions and excludes debates". As he puts it:

> This spirit which leads the troops of anarchy diplomatically and brutally at the same time, conscious of its goal, is the religious, economic, political and national spirit of fundamental intolerance that has developed from a racial foundation; it knows only universalism of religion (that is, the rule of the Jewish god), Communism (that is, slave states), world revolution (civil war in all forms) and the internationalism of all Jews (that is, their world-rule). That is the spirit of unrestrained and unscrupulous rapacity: the black, red and golden International are the dreams of the Jewish "philosophers" from Ezra, Ezekiel and Nehemiah to Marx, Rothschild and Trotsky.

This is in marked contrast to the tolerance of the ancient Indians and Germans. Indeed, it is to the tolerance of the Persian Achaemenid rulers that the Jews owe their present existence since it was Darius I who allowed the Jews to return to their homeland after their exile in Babylon.

On the other hand, the Judaism that was crystallised in this period was itself marked by what the historian Eduard Meyer calls "the arrogant denigration whereby all other peoples in comparison to the people chosen by the world-ruling God became heathens destined to destruction". Thus Meyer concludes:

> The priestly codex is the basis of Judaism which exists unchanged from the introduction of the Law by Ezra and Nehemiah in 445 B.C. to the present day, with all the crimes and monstrosities, but also with the goal-oriented, ruthless energy that has been inherent in it from the beginning and that produced, along with Judaism, its complement, hatred of the Jews. (p. 41 )

The ghetto which came to characterise the Jewish existence in later times was indeed originally formed by the desire of the Jews themselves for cultural separation from their host peoples. Later, when the resentment of the local population turned violent, the ghetto served also as a protection against injury. Gradually, ghettoisation and various limitations of property and immigration were seen to be necessary to protect the local population itself from the Jewish influence. As Rosenberg points out:

> The men of those times dealt on the basis of bitter experience and did not allow themselves to be led by obviously stupid slogans and effusive lack of criticism as our present-day "civilised" public in Europe allows itself to be without resistance. Only immigration laws can save us too from the present-day Jewish rule or we must decide to become more efficient and unscrupulous than the Jew. (The National Socialist state has, of course, for the first time done that).

One of the most characteristic and significant signs of the hostility of the Jews towards the Europeans is their hatred of Christianity. Rosenberg gives samples of this hatred from the Talmud as well as from the work called Toledot Yeshu which purports to give an account of the life of Jesus. Indeed it is not surprising that the Church increasingly proscribed Jewish works:

> Let us imagine the situation: in Christian states there live a foreign people who bitterly revile the founder of the state religion in their books, who all week in the synagogue utter the curse of their god on the Christians and in other ways too make no secret of their hatred. Even a less self-conscious Church than the Roman would have had to take up mass measures to put an end to this situation.

It is interesting that the burnings of Jewish books that began in the 13th century were in fact initiated by Jews themselves who opposed the "heretical" writings of Moses Maimonides. Similarly, the burnings of the Talmud that followed were instigated primarily by converted Jews, who showed the same intolerance in their new-found Catholicism as in their previous Judaism. Rosenberg goes so far as to ascribe the anti-scientific persecutions of the Roman Catholic Church against thinkers like Galilei and Bruno as being due to its adoption of a Jewish intolerance within its own ecclesiastical system. Indeed, during the Inquisition, the most feared persecutors, including Torquemada, were converted Jews: "The symbolism of the Catholic faith they naturally left aside but the joy in religious persecutions found in the converted Jews its most typical representatives."

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The second part of the work considers the history of the Jews in Europe and studies the cases especially of the Jews in Portugal, France, Germany and Russia. In so doing, it also notes the importance of the involvement of the Jews in the developing Masonic movement in Europe. Rosenberg begins by noting the similarity of the experiences in different European states where Jews were admitted. At first they are accepted by their host nations with little reserve, then they begin their inborn exploitative usurious business to hold princes and populace under their control and finally they suffer anti-Semitic persecutions or expulsions. In Portugal, the Jewish history begins already in the 11th century and the Jews are seen to profit greatly from the growing slave-trade and to lend these profits to the local population at ever higher interest until popular revolts finally break out in the 16th century. In France, the presence of the Jews in the land can be detected from as early as the 6th century but it was especially under Charlemagne and the Carolingians that they achieved a high status in France as commercial agents. As in most countries, their worldly ambitions knew no bounds and, in the 9th century, Bishop Agobert of Lyons undertook a long and arduous official campaign against their commercial cunning and arrogant mistreatment of Christian slaves. But he found that the Jews had protection in high places and his efforts bore little fruit. It was not until the beginning of the 14th century that popular agitations succeeded in driving them out of Lyons. In central France, the economic situation after the Crusades was extremely favourable to the usurious activity of the Jews and they exploited it to the utmost – until they were driven out in the late 14th century.

Only in Pamiers at the foot of the Pyrenees was the Jewish conduct more tolerable since the rabbis enforced strict rules of moderation among their people. As a result, there was hardly any persecution of the Jews in this region. During the French Revolution, however, the Jews worked fervently for their emancipation through such agents as Herz Cerfbeer in Alsace and Moses Mendelssohn in Berlin. And the barriers that separated their usurious existence from that of the Gentiles gradually began to be removed.

Although the Jews formed from earliest times an international network that aided Jews in different countries through mutual contacts, the rise of Masonry in the early 18th century helped them operate more effectively and clandestinely through the various lodges of Europe. At first the Jews were not accepted in the Masonic lodges on account of the prevailing aversion to them. But, gradually, movements like the Martinist in the 18th century began to accept Jews in large numbers and lodges that were primarily Jewish too began to be established.

The anti-royalist and anti-clerical aims of the Masons are clear in the part played by them in the French Revolution. Rosenberg points particularly to the role of the Jew Cagliostro in initiating the calamity. Later, when the Revolutionary Army decided to expand its ideas in other parts of Europe through military expeditions, it was aided by the fact that there were Masons among the German generals as well who allowed the French to conquer German territory with little difficulty. Rosenberg explains the conquests of Napoleon too as being due largely to Masonic support, a support that was withdrawn when he decided to use Masonry for his purposes rather than let it use him for theirs.

In the nineteenth century the development of Jewish lodges proceeded steadily until Masonry became identical with Jewish ideas of revolution. As Gotthold Salomon of the Frankfurt "Rising Dawn" lodge aptly remarked:

> Why is there also no trace in the entire Masonic ritual of Church Christianity? Why do the Masons not talk of the birth of Christ but, like the Jews, of the creation of the world? Why is there no Christian symbol in Freemasonry? Why the circle, the square and the scales? Why not the cross and other instruments of torture? Why not, instead of Wisdom, Strength and Beauty, the Christian trio: Faith, Charity, Hope? (p. 110 )

Soon there sprung up revolutionary nationalistic movements all over Europe such as Young Germany and Young Italy and Young Europe. The subversive anti-European aims of the revolutions of the 19th century are revealed in a message written by the Jew Piccolo-Tigre:

> The most important thing is to isolate man from his family and to make him immoral … When you have instilled aversion to family and religion in a number of minds then let fall some words exciting a desire to enter into the lodges. The vanity of the bourgeoisie to identify itself with Freemasonry has something so banal and universal that I am always delighted at human stupidity. I wonder that the entire world does not knock on the doors of the most eminent and requests to be one more laborer in the reconstruction of the temple of Solomon. (p. 113 )

After the Paris Commune of 1871, the revolutionary movements fostered by Masonry gradually transformed themselves into socialist and communist ones. Marx and his colleagues saw to it that the socialist movement would not be a purely workers' movement but one always led by Jewish intellectuals such as Trotsky, Kuhn and Leviné. At the same time, the core of the anti-European conspiracy was crystallised in such exclusively Jewish societies as the B'nai B'rith Order founded in New York in 1843 and the synagogues themselves. The chief rabbi of Frankfurt, Isidor, for instance, declared in 1868:

> Already the peoples, led by the societies for the regeneration of progress and enlightenment (i.e. the Freemasons), begin to bow before Israel. May the whole of mankind, obedient to the philosophy of the Alliance Universelle Israélite, follow the Jew, who rules the intelligentsia of the progressive nations. Mankind turns its gaze to the capital of the renovated world; that is not London, nor Paris, nor Rome, but Jerusalem, which has risen from its ruins, which is at once the city of the past and of the future.

Zionism was the culmination of this Jewish ambition and it achieved its great victory in 1917 when Britain conquered Jerusalem from the Turks. As regards the relationship of the Jews to the Germans and the German Empire, Rosenberg is careful to highlight first of all the essential incompatibility of the Jewish mind, with its abhorrence of mystical religion and anything falling outside the realm of rational calculation, with the German, for "there is in Europe perhaps no nation that has explored and explained the inner mystery of man as the German?" (p. 94). Rosenberg perceptively observes that the "depth of feeling and tenderness" that Schiller praised in Goethe indeed constitutes the very essence of the European soul. This is the reason why, whereas the Jews were able to live fairly comfortably with Frenchmen and Englishmen, they positively hated the Germans - as they did the Russians also, whose spiritual inclinations stood in stark opposition to the Jewish existence. It is not surprising then that, when the Jews realised that the British Empire served the Zionist internationalist dream more effectively than the German imperial one, they decided to back the English against the Germans in the first World War. Organised through the 'Alliance israélite universelle', the Jews embarked on a single-minded enterprise of destroying Germany. It is true that there were some anti-Zionist Jews in Germany who feared that the recognition of the Jews as a nation would mean that they could no longer hide as "state citizens" when accused of commercial or political treason in their adopted nations. But the solidarity among the Jews internationally was paramount and Fichte's early fears in his *Addresses to the German Nation* (1808) were fulfilled:

> Does not the evident thought strike you that, if you give the Jews, who are, regardless of you, citizens of a state that is stronger and more powerful than all yours, also citizenship in your states, your other citizens will be fully under their feet? (p. 135 )

The horror of a total Jewish rule over European society was first realised in the Russian Revolution, when the Jewish Bolsheviks took over the reins of government from more moderate elements and established a Jewish Russian government. Rosenberg had in fact witnessed at first hand the Jewish control of the Soviet state when he travelled in 1917 and early 1918 from St. Petersburg to the Crimea. As he reveals:

> In the name of fraternity and peace the Bolshevists lured to themselves unthinking hordes and set to work immediately with a raging hatred against everything "bourgeois" and soon with a systematic slaughter and civil war, if this one-sided massacre can be called that. The entire Russian intelligentsia, which had for decades striven for the Russian people and had gone to the gallows or were exiled for its welfare, were simply killed wherever they could be got hold of … The workers and soldiers were pushed to such an degree that there was no return for them any more, they became the will-less creatures of the tenacious Jewish rule which had burned all bridges behind it. (p. 143 )

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The problem with any Jewish rule of the world is the defective and dangerous quality of the Jewish mind itself. This is what Rosenberg explores in the last part of the present work.[7] He focuses at first on the Talmud as an exemplar of the Jewish intellect and points to the complete lack of any metaphysical or religious value in it. Rather, everything is cut and dried: "The world has been created out of nothing by the god of the Jews, the people who should rule the world and to whom every created thing belongs by right." Around this fundamental premise is woven a vast tissue of sophistical hair-splitting and moral casuistry that is sometimes incomprehensible and at other times obscene. The other basic defect of the Jewish mind, its technical tendency, is exemplified in the various manifestations of modernism itself. As Rosenberg points out:

> Today railways and poetry, aeroplanes and philosophy, warm-water heating and philosophy belong to culture; here a methodical differentiation is required. With the word 'culture' one should designate only the expressions of man that are the product (whether it be a felt or a thought one) of a world-conception. To this belong religion, philosophy, morality, art and science insofar as they are not purely technical. The rest is trade, economy and industry, which I would like to designate as the technique of life. Now it seems to me to be an important insight into the essence of the Jewish mind when I name it a predominantly technical mind. In all the fields that I have counted as belonging to the technique of life, it has, as we have seen, always been active with a tenacious energy and with great success. But even there, whence culture springs, it is only the external technical side of it in its different forms that it has left its mark on or possessed. (p. 152)

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[7] These observations of Rosenberg's should render the contemporary discussions of Jewish IQ (see, for instance, G. Cochran, J. Hardy, H. Harpending, "Natural history of Ashkenazi intelligence", *Journal of Biosocial Science* 38 (5), 2006, pp. 659–693, and Richard Lynn, *The Chosen People: A Study of Jewish Intelligence and Achievement,* Washington Summit Publishers, 2011) rather worthless except as academic exercices.

Similarly with the Jewish obsession with laws. As Rosenberg explains:

> The more clearly and definitely the feeling for justice and injustice is rooted in a people, the less it requires a complicated juristic technique, and so much more spiritual culture will it possess. Thus it is a totally misleading judgement to see in the minute enumeration of the permitted and prohibited activities of daily life an expression derived from a higher ethos.
>
> Quite on the contrary: it is a sign that the main focus of morality does not lie within man but this is determined merely externally, wherein reward and punishment for its observation are decisive. And here it is characteristic of the Jewish mind that the simple morality of good and evil has led to a tangle of laws and to a commenting on the same lasting hundreds of years. (p. 153)

This is in contrast to the quintessential Indo-European mind:

> the knowledge of the Indians arose from the longing for the interconnectedness of the universe and led to purified and symbolical knowledge, that thus this knowledge served only as a means to a goal going beyond the same. The Jew has shown throughout his history a search for knowledge in itself, avoided every metaphysical like an infectious disease, and instinctively persecuted the few exceptions who flirted with philosophy. The knowledge of the Law was for the Jew a goal in itself. (p. 154)

That is why, Rosenberg points out, Christ's teaching of a kingdom "within us" is essentially repugnant to the Jew.

All the myths that the Jews learnt from the Sumero-Akkadians and, later, the Persians, they turned into historical facts that justified their single political aim of ruling others. Thus

> When the Jews heard of the immortality of the human soul for the first time from the Persians, when they heard of a messiah, a Saoshyant, who would deliver the world from the power of the evil principle to establish a heavenly kingdom into which would enter not only the holy but finally also, after severe punishment, all the countless penitent sinners, they understood of this principle of a world-liberating love only the idea of a world-ruling messiah. (p. 155)

Those myths and symbols adopted by the Jews into the apparently mystical Kabbalistic work, the Zohar, have turned into “the driest magic”.

The technical tendency of the Jewish mind is displayed equally in Moses Maimonides’ *Moreh Nebukim* and in the works of Spinoza, who

> as a genuine Jewish technician ... accomplished the stunt of bringing these opposites [Descartes and Giordano Bruno] to a common denominator and to combine them in an ingenious ‘system’. That he could do this shows that he understood neither. (p. 160)

Similary in science:

> It is now not hard to outline the sphere of the Jewish mind with total strictness. It has always mastered that field of science which is possessed only through the understanding. The lack of imagination and inner quest, which damned the Jew to sterility in religion and philosophy, emerges also in science. Not a single creative scientific idea sprang from a Jewish mind, nowhere has it pointed out new paths. (p. 162)

The dangerous influence of the Jewish mind on modern technological society is summarised by Rosenberg thus:

> If, thanks to the efforts of self-sacrificing men, science had been brought so far as to be on the track of the fundamental laws of the cosmos, now there emerged a factor that could not easily earlier: the technical processing of the collected knowledge that promotes immediate usefulness. Man began to become increasingly the slave of his creation, of the machine, the technique of life established itself more and more. And that meant the breach through which the Jew rushed into our culture! (p. 163)

As for their contributions to the arts, Jews can only produce virtuosos who substitute quantity of performance for quality, composers like Mahler who seek technical special effects and impresarios like Reinhardt who produce all manner of entertainment circuses. Jewish art critics abjure form for technique and favour Artistic Bolshevism[8] and Futurism - and nevertheless dare to speak all the same time of the "soul" and "inexpressible inner experiences". In the literary field, Rosenberg points to the case of Heinrich Heine who, despite his veneer of European culture, was typically Jewish in his hatred of Christianity. Kant's attempt to show that faith is beyond reason was particularly annoying to the reason-bound mind of Heine. In fact, at the end of his life, Heine gave up all attempts to emulate European philosophy and said on his death-bed: "I do not need to return to Judaism since I have never abandoned it". Finally, the inveterate Jewish hatred of Christianity has appeared in a new political guise in the doctrine of Marx, who preached materialistic atheism to get rid of all religions and internationalism to get rid of all nations so that the world could be more easily ruled by the Jews.

In the final analysis, the essential characteristic of the Jews is a sheer nationalistic version of the Schopenhauerian Will-to-live, the concept that Nietzsche reinterpreted as a Will-to-power.[9] Thus "the basis of [the Jew's] character is the unchecked instinct, his goal world-domination, his means cunning utilitarian sense and energy." Incapable of love and the creative instinct linked to it, he has devoted his entire existence to the acquisition of the means of world-rule - symbolised in Wagner's *Ring* operas by the gold of the Rhine.[10] In contrast to other world-conquerors, such as the Romans, or Napoleon, the Jews are marked by a total cultural sterility behind the religious fanaticism that compels them to represent themselves as "the chosen people". But, like the slave who wishes to play the lord, the Jew will only succeed in riding his master's horse to death.

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[8] Nowadays called Cultural Marxism.

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A solution to the problem of Jewish intellectual influence on, and control of, European society can only be achieved by revoking the emancipation of the Jews:

> The German mind, left to itself, would have soon established its own equipoise, but through the Jewish power in the press, theatre, trade and science it was made almost impossible for it. We ourselves were to blame; for we should not have emancipated the Jews but should have created insurmountable exceptional laws for the Jew as Goethe, Fichte, Herder had demanded in vain. One does not leave poison lying round unobserved, does not give it equal importance with antidotes, but preserves it carefully in black cabinets. That has finally happened – after 2000 years – in the National Socialist Reich! (p. 165)

The alarming expansion of Jewish power can only be checked by the immediate cessation of tolerance, since

> every European must become aware that it is a matter of everything that our mind, our character has handed over to us as an inherited tradition to be fostered and administered and that here humanitarian tolerance in the face of aggressive hostility signifies plain suicide. (p. 187 )

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[9] Rosenberg detects the same characteristic also among their fellow-Semites, the Islamic Arabs.

[10] Indeed both Alberich in Wagner's *Ring* and Klingsor in *Parsifal* are vivid portraits of the eternal Jew.

One crucially important step in this direction was suggested already by Fichte in the 18th century:

> They must have human rights, even if these do not belong to them as to us … but to give them civil rights I see no means of doing so, at least, other than cutting off one night all their heads and placing on them others in which there is not a single Jewish idea. In order to protect ourselves from them I see no other means than to conquer their extolled land for them and to send them all there. (p. 188 )

Following Fichte, Rosenberg suggests his own plan for the curtailment of Jewish power in Germany which would ensure that

1.The Jews are recognised as a nation living in Germany. Religious faith or the lack of it play no role.
2. A Jew is one whose parents, father or mother, are Jews according to this nationality; a Jew is from henceforth one who has a Jewish spouse.
3. Jews do not have the right to engage in German politics in words, writing or actions.
4. Jews do not have the right to occupy state offices and to serve in the army either as soldiers or as officers. Their work performance here comes into question.
5. Jews do not have the right to be leaders in state and communal cultural institutions (theatres, galleries, etc.) and to occupy professorial and teaching positions in German schools and universities.
6. Jews do not have the right to work in state or communal test-, control-, censorship, etc. commissions; they also do not have the right to be represented in the directorships of state banks and communal credit institutions.
7. Foreign Jews do not have the right to settle permanently in Germany. Acceptance into the German state federation should be forbidden to them under all circumstances.

8. Zionism must be actively supported in order to transport a certain number of German Jews yearly to Palestine or generally over the borders. (p. 189 )

While these legal restrictions can only provide the conditions for the natural development of German culture, care must be taken to foster German culture at the same time. It will be necessary in this regard to cultivate a Christianity that is equally free of the noxious Jewish influence of the Old Testament: "The Christian spirit and the 'dirty Jewish' spirit must be separated; with a sharp cut the Bible is to be divided into Christian and Anti-Christian." Instead of considering the ancient Hebrews as the forebears of Christian Europeans, it would be much more appropriate and rewarding to study, and absorb, the spiritual achievements of the ancient Indo-Europeans, Indian, Persian, Greek and German.

Although Rosenberg's goals of European nationalism may today - after the military defeat of the National Socialists - seem insuperably difficult in the face of the growing American-Jewish globalisation of the world, one may derive a certain encouragement from the following remark made by Rosenberg regarding the campaign of the National Socialists to end the financial slavery of the international Jew: "If this could be achieved even only partially the axe would have been laid to the life-tree of the Jew." (p. 189 )

# Foreword

*The Track of the Jew* was my first work; written in 1919, it appeared in 1920. Since, later, in the battle, contemporary discussions found an immediate interest, it was, after the sale of the first edition, no longer published anew. But today, since all questions of education and schooling require a deep study, this work written 18 years ago will contribute its bit to the understanding of the Jew and his footprint through the ages since it is based in large part on Jewish sources that were until then unknown to anti-Judaism. I have not needed to make any corrections – apart from a stylistic check – since nearly everything was prepared by me. In the final chapters it was possible to soften some personal attacks against politicians and shorten some extracts of an intellectual historical sort.

So I hope that the new edition will be of use for the understanding of the unchangeableness of the Jewish nature. For the future, everything depends on whether the coming generations understand the deep necessity of the battle of our age so that they do not become tired and weak, like those who were before us.

Berlin, March 1937.
A.R.

# The Track of the Jew through the Ages

The Jewish idea is the idea of profiteering.
Dostoyevsky

The Jew will not spare us.
Goethe

One should examine only the inborn nature of every being, not its other characteristics; for Nature stands above all characteristics and, standing above, rules the latter.
Indian saying

# I General Questions

## Diaspora

To waste words on the nature of the Jewish question even today should really be superfluous, but phrases which take root seem to possess an invincible power and vitality. It is still believed, even among people who have taken a position on the Jewish question, that the Jews had been forced to leave their homeland, that they were first displaced to Babylon, and later to Rome. These two instances are completely right, but are the only ones that are. For, already long before the destruction of Jerusalem and long before the birth of Christ, we see the Jews living scattered throughout all the lands known at that time. (Already before the Exile, for example, Jewish banking houses are detectable in Mesopotamia). From Babylon they wandered on their own initiative ever farther to the east; at the same time they already lived in the Ionian islands, in Asia Minor and, if one should believe the prophet,[11] in Spain, where they arrived along with the Phoenicians.

But the reports from this age are nevertheless sparse; in later times, however, several reports show that the Jews preferred to leave, in the thousands, their homeland where they had to somehow occupy themselves with tilling and wine-growing and pursue lighter and more profitable trades. On this later; here it may just be stated that the Jews first founded among the Phoenicians lasting colonies, that is, in Tyre and Sidon. And they spread through the rest of Syria and lived especially numerously in Antioch, Seleucia, Laodicea and Damascus. They were attracted farther afield to Asia Minor, where they looked for accommodation on the caravan routes as well as in the coastal cities of the peninsula. In this way did they live in Cappadocia, in Phrygia, in Tarsus, Tralles. In Ionia[12] they were particularly numerous in Smyrna, Ephesus, Miletus, as well as in Halicarnassus and Knidos. Their colonies also spread over Cyprus, Rhodes, Delos, Paros, Crete, Thessaloniki, Corinth, Sparta and Attica.[13]

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[11] *Isa* 66:19

[12] [Ionia is the western coastal region of Anatolia that is centred around Smyrna (Izmir).] [**N.B.** All notes in box- brackets are by the translator.]

In Italy it is Rome from which we possess the first certain reports, from 139 B.C. Even here the Jews must have been settled a long time before to be able to found such a big community as it was already at that time. Jews also lived in great numbers in the cities of North Africa, especially of Egypt. Here they moved chiefly to Alexandria, and they soon formed a strong minority of the entire population. Thanks to the tolerant government of Ptolemy Lagides,[14] settlement was granted to the Jews everywhere – and in this way was the ring of Jewish settlements closed round the entire Mediterranean Sea. The colonies stood in active communication with one another, drew new settlers from Palestine, advanced increasingly also into the market routes, so that Strabo[15] was right when he maintained that, at the time of the birth of Christ, there was no longer any place which was not settled – and ruled - by Jews.

These brief indications, which can be multiplied at will, should demonstrate 1. that the Jewish emigration from Palestine, beginning already in ancient times, became an increasingly large one, and 2. that this emigration was a voluntary one. No people had asked, let alone forced, the Jews to settle in their midst; no, as if possessed by a demonic drive, the Jews moved from one country to another, and "after a few centuries", as the Jewish historian Herzfeld reports, "and in general without any visible compulsion from outside, the Jews were settled in all terrains from Media to Rome, from Pontus to the Persian Gulf, from Macedonia to Ethiopia, and in this enormous range of countries there was no significant commercial city in which Jews were not represented".[16]

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[13] Herzfeld, *Handelsgeschichte der Juden im Altertum*, Braunschweig, 1879. [Levi Herzfeld, *Handelsgeschichte der Juden des Alterthums*. Herzfeld (1810-1884) was a German rabbi and historian]

[14] [Ptolemy I Soter ("the Saviour"), or Lagides (ca.367 B.C.- ca.283 B.C.) was a Macedonian general under Alexander the Great who became ruler of Egypt (323 B.C.-283 B.C.) and founder of the Ptolemaic Dynasty.]

[15] [Strabo (ca.64 B.C.-A.D.24) was a Greek geographer and historian most famous for his 17-volume *Geographica*.]

[16] *Op.cit.*, p.274.

## Trade and usury

The space available does not permit us to examine in greater detail - in individual cases and in the most disant past, where it was already manifest - the impulse to trade in the history of the Jewish mind. It should only be stated that this disposition was not the result of the exclusion of Jews on the part of nations but was always an unchanging driving factor of Jewish life. In itself no criticism can be made of it, for trade and commerce are indispensable elements of our life, but indeed much can be objected to the form of the Jewish commercial spirit, of which later.

The fact is that, already in the time of Solomon, and perhaps already considerably earlier, busy caravan roads led from Palestine to Babylon, that Solomon received tribute from the passing merchants, that he established bazaars in Damascus and other places, that already in his time horse-trading with Egypt had acquired a large scope, and, finally, that, along with the Phoenicians, the famous journey to the mysterious Ophir, the golden land in the distant east,[17] was undertaken.[18] Along with the high road that ran from Damascus to the Yisrael plateau to the Gulf of Acco, there were also other much travelled trade routes. One of them led from Scythopolis to Sichem, the other through Genaea likewise to Sichem and from there to Jerusalem. Between this city and the port Eilat there existed a direct, flourishing commerce; another road led to the coastal city of Jaffa. On these commercial arteries the Jews conducted from antiquity a lively intermediary business, but many of them apparently had to be occupied differently also to be able to live in the country.

Now when they were led away into exile, new possibilities were opened up to the Jewish commercial spirit. In a short time many of them acquired great wealth especially under the tolerant and agriculturally oriented Persians. And when the lamentations over the lost homeland were finally exhausted, all the people did not actually return to Palestine but only the poor and the "holy", who were forced to do so and constituted the smaller part of the exiled. Those who remained behind pushed forward their trade and banking enterprises ever farther to the east and they all remained abroad.

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[17] [Ophir is a land mentioned in the Bible that is supposed to have been abundantly rich in gold.]

[18] See K.E. v. Baer, *Reden und Aufsätze*, Vol.2. [Karl Ernst von Baer, *Reden und kleinere Aufsätze*, 2 vols., St. Petersburg, 1864]. [Baer (1792-1896) was a biologist, anthropologist and geologist who undertook scientific expeditions to the northern coast of Russia and Scandinavia.]

Those who returned found before them a sparsely populated country which waited for energetic cultivation. Now, even if the Jews were forced by need to go there, it was not according to their inclination, of which the best proof is provided by the mass migration that soon began to the above-mentioned countries.

The big lie which we are constantly fed consists in the opinion that, through the dispersal and the restrictive laws, the Jew had been excluded from all other activities except trade and therefore, forced by necessity, had to move to money-lending. Quite the contrary: the Jew emigrated because he hoped to find the best soil for this service abroad. Thus it is not a coincidence that it was precisely the big trading centres where the flourishing Jewish colonies existed, for, if the Jew's heart had longed for work, he would have moved to a country with fertile soil and not to stony islands and narrow docklands. Examples of this fact of antiquity can be derived from all ages and countries in large numbers.

In the Basque lands of Spain, for example, there were still few cities. With the intention of stimulating trade and commerce in these provinces, Sancho the Wise (1189) raised the old Gasteiz[19] to a city and passed an edict according to which any foreigner selling his wares could live there free of all burdens. The result was that immediately a number of Jews from all countries moved in in order not to miss the favourable opportunity.[20] In Persia, when Abbas Sophir[21] wanted to economically raise his country destroyed by war he granted foreign merchants considerable privileges. Even here the result was that from all places, along other peoples, mainly Jews streamed in in great numbers.[22] Precisely in this way did it happen in Poland, Bohemia and other states. The Jew had no patriotic feeling and could acquire such nowhere and did not also long for it, and, as an eternal wanderer, moved to wherever intermediary trade and usury could flourish.

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[19] [Now called Vitoria-Gasteiz.]

[20] Kayserling, *Die Juden in Navarra,* p.114. [Meyer Kayserling, *Die Juden in Navarra, den Baskenlaendern und auf den Balearen,* Berlin, J. Springer, 1861. Kayserling (1829-1905) was a German rabbi and historian.]

[21] [Shah Abbas I (1571-1629) was one of the greatest rulers of the Safavid dynasty of Persia.]

Here there is an undeniable characteristic quality that grew increasingly more rigid with time, but was not at all imposed on the Jew by wicked men.

As the Anglo-Saxon, the Scandinavian and the German moved to foreign lands to cultivate empty lands, as they constructed their farms, and built their life with plough in hand (their brothers with a different nature investigated meanwhile the earth and the cosmos), the Jew moved in irresistibly to the colourful throng of port cities, exchange-kiosks and fairs.

The Jews, as mentioned, participated actively in the Babylonian trade, which conveyed Chinese and Indian products to the West, and provided its own precious wares to the markets on the Mediterranean Sea.

The many commercial chiefs who are named, however, stand in the worst reputation. Three cities of Babylon are especially notorious and this was on account of the Jewish commercial activity.[23]

The Jews worked eagerly with the Phoenicians but they often fell into the most bitter conflicts with their racial half-brothers. In Alexandria they soon rose through cunning trade and financial businesses to be financial kings of the land, became tax-collectors, lent their money in emergencies even to kings (thus, for example, they issued a bill of exchange to Agrippa), and obtained the most influential positions at the court.

Due to this Jewish power there arose many popular uprisings, especially in 116 they were badly treated; but with the greatest tenacity they started their businesses over again and soon they reached their old level of influence again.[24] And, as in Alexandria, the Jew lived from a lively intermediary trade in Cyrene, Ethiopia (where a Jew was apparently the treasurer of the Queen Candace – *Acts* 8:27), in Arabia, round the Black Sea, and on the Greek islands, where they came to the fore especially in the slave trade.

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[22] Schudt, *Jüdische Merkwürdigkeiten*, Vol.1, p.27. [J.J. Schudt, *Jüdische Merkwürdigkeiten* , 4 vols., 1714-1717. Johann Jakob Schudt (1664-1722) was a German historian and Orientalist who was markedly anti-Jewish.]

[23] Herzfeld, *op.cit.*, p.219.

In short, the Jews followed from historical times the classical sentence of the Talmud, tractate Jebamot, fol.66a: "Make 100 florins in trade that you may enjoy meat and wine daily, but gain 100 florins in farming and there is hardly salt and vegetables".

And when Rabbi Eleazar saw a field on which cabbages were planted on a patch along its breadth, he said: "Even if one wished to plant cabbages along your length, commerce is better than you". When Rab once walked between ears of corn and saw that they swayed back and forth, he said: "Keep swinging, commerce is preferable to you".

Usury and deception were from the beginning the order of the day; one reads with interest the Prophets who did not tire of complaining about these characteristics. Even the repeated exhortations to honesty of the Talmud certainly do credit to the preacher but show clearly that they were not listened to. (Besides, they refer only to Jews among themselves). And when it is demanded that one should not make the weights of metal, since this wears out (!), but of hard stone or glass, and one cannot make it of salt,[25] because there it can be eaten away, these commands are not devoid of a certain humour and agree with Hosea when he says: "Canaan has deceptive scales in its hand; it likes to cheat" (12:7).[26]

Now, if one takes up the travel descriptions of different ages, one encounters the ever-repeated phenomenon that the inhabitants of all countries where Jews were found in large numbers are full of complaints against the fraudulent trade and the insupportable usury of the Jews. And when Jews and blind philo-Semites are ready to explain all this as mere envy, that is hoping that the reader would be extremely childish. When the appearance of Jewry produces everywhere the same results another reason must be present than the enviousness of the local inhabitants.

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[24] Jost, *Jüdische Geschichte*, Vol.4, p.230. [Isaak Markus Jost (1793-1860) was a German Jewish historian].

[25] Herzfeld, p.138

[26] [See *Hosea* 12:7]

But we need not have recourse to this theoretical insight since the facts from all ages are, for the most part, so confirmed and numerous that for the support of such an insight one may open any good book and then one will rather have to deal with the great number of these than search for them.

When the Jews, as reported above, moved into the cities of the Spanish Basque lands, to boost trade following the will of Sancho the Wise, they found it more comfortable there to lend the needy peasants and city-dwellers money for their enterprises at interest. Since the latter was high, the Basques had to pawn their possessions and fell into increasingly great dependency.

Their feeling of independence was soon outraged at the foreign immigrants intent only on usury, and the council of the city of Viktoria sent a request for protection to the king, who then announced an edict by which the Jews were forbidden to issue debenture bonds "since, if it continues in this way, great harm would come to the Christian citizens, indeed the city would be depopulated" (1332).[27]

In Persia, to which, as we saw, many foreigners were attracted, "the Jews had through their methods and grasp exploited and impoverished the native subjects to such a degree that the clamour reached the ears of the Emperor himself", reports a chronicle, and adds: "that the state minister thought long and hard how he could be free of the Jews without offending the other foreigners".[28]

In Constantinople, the Jews were settled in large numbers, where they had similarly obtained enormous riches. "Most of the money", reports Tavernier, "is in the hands of the Emperor and the Jews; but I mean the Jews who stay in Constantinople. For, as regards those in the provinces, these are miserable people, and more miserable than the Christians since they do not farm the land, and because they depend on nothing but their haggling they cannot all earn enough through trade".[29] The Jews, as it turned out, often advanced money to the Pasha in false coins, they supervised the customs, "where they mostly mistreated the Christians", likewise they have the collection of taxes in Syria, Palestine and Egypt,[30] and Sargredo gives his impression in the following strong language: "Meanness is in Constantinople as it were a common prostitute, as whose procurers the Jews act".[31]

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[27] Kayserling, *Geschichte der Juden in Navarra*, Berlin, 1861, p.119.

[28] Schudt, *op.cit.*, Vol.1, p.27.

How it went in Portugal and France will be discussed later; as regards Spain, the Jews were already known there from the earliest times as the most unscrupulous of slave-traders, oppressed the local inhabitants through their immeasurable wealth and were able to strike down laws passed for the protection of the Christians or to prevent their enforcement. Finally the rigorous methods of forced baptism and expulsion were resorted to. The former naturally resulted in nothing, and we note for centuries a rise and fall in the battle of money with citizens' rights, accompanied by religious fanaticism on both sides.[32]

"From the earliest times", reports a Jewish historian, "the Jews conducted the financial and exchange businesses, which were given the title of usury by the anti-Jewish chroniclers".[33] Since the same historian admits, at the beginning of his work, that the Jews

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[29] *Beschreibung des Serails*, Ch.10. [Jean-Baptiste Tavernier (1605-1689) was a French traveller who visited Constantinople in 1631. His acccount of his voyages was published in 1676 as *Les six voyages de Jean-Baptiste Tavernier*.]

[30] Thevenot, *Reisebeschreibung*, Ch.78, p.369. [Jean de Thévenot (1633-1667) was a French traveller who travelled extensively in the Near East. A collected edition of his travel writings, *Voyages*, was published posthumously in 1689.]

[31] *Neueröffnete Ottomanische Pforte*. [Giovanni Sagredo (tr. Paul Rycaut) *Die neu-eröffnete Ottomanische Pforte*, Augsburg, 1694. Sagredo (1617-1682) was a Venetian diplomat whose history of the Ottomans was originally published in 1673 as *Memorie istoriche de'monarchi ottomani*.]

[32] For more details, see the excellent and concise representation of Heman, *Die historische Weltstellung der Juden*, Leipzig, 1882. [Carl Friedrich Heman, *Die historische Weltstellung der Juden und die moderne Judenfrage*. Heman (1839-1919) was born of a Jewish father who converted to Protestantism. He worked both as Protestant priest and professor of philosophy and wrote about philosophy, theology and Jewish history.]

[33] Kayserling, *Die Juden in Navarra*, p.43.

"were on equal footing with the other citizens, and indeed enjoyed the privileges of infanzones,[34] so usury did not come about as a result of hostility to Jews but, as elsewhere too, the hostility of many chroniclers to Jews as a result of usury.

"Where was there, during the Middle Ages, a better-attended market than in Tudela?"[35] exclaims Kayserling proudly, and continues: "The slave-trade was, from earliest times, conducted by Jews; here it acquired in scope and significance more than in the other kingdoms of the peninsula and maintained itself also here for the longest time unimpaired until the total besiegement of the Moors or, if you will, until the expulsion of the Jews".[36] This slave-trade then helped Tudela to reach "the status of an important trading city". But especially interesting does the entire trade become through the fact that it was almost only Moors who derived the benefit of slave-trade, thus indeed the descendants of men whom the Jews had treacherously called into the country centuries before. But destiny fulfilled itself, for, as Heman reports in the mentioned work, just when the last Moorish empire was overthrown the expulsion of the Jews was decided upon.

In Rome, a city which had been a centre of political and religious battles through all the centuries, which more than one plunderer had strode over and where civil wars were the order of the day, the life of the Jews was naturally not formed very visibly. Even there emperors and popes had to constantly deal with the Jewish question. Either their rights and freedoms had to be strengthened or, as for example in the Fourth Lateran Council of 1215, regulations were adopted, or the Jews were forced to pay the avoided tithe, forbidden to attack clerics, their statutes subjected to a court, etc.[37] The Jews were already early on wealthy property owners, but not to work on the land themselves, but, as Vogelstein-Rieger report: "The slave-trade was conducted so eagerly (particularly many slaves were imported from Gallic territories) to acquire suitable work-force for the estates possessed by the Jews".[38] The changing and fateful history of the Jews in Rome cannot be discussed here in greater detail, these suggestions may suffice to show that it was similar to that in all countries.

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[34] [In Aragon, infanzones were descendants of cadets of the king who did not inherit the throne].

[35] [Tudela is a Basque city close to Pamplona.]

[36] In all the countries of Europe, slave-trade was abolished in the course of the 13th century.

[37] Vogelstein-Rieger, *Geschichte der Juden in Rom*, Berlin 1895-1896, Vol.1, p.230. That, at the council, the usury of the Christians was also protested against whenever it appeared proves that the priests did not at all blame the Jews through blind hatred but allowed themselves to be directed by factual reasons.

In other Italian cities, the Jews similarly acquired great wealth and power, so, for example, it was seriously feared in Cesena that they would, through their capital, become lords of the entire city, which was not to be wondered at when one learns that the magistrate was extremely happy when the "Hebrew money-lenders" did not take more than 20 percent.[39] In Livorno, the Jews had become so powerful that the Christians had to celebrate the Sabbath[40] for their sake, and likewise in many other cities.[41]

Venice, Genoa and Florence seem, at least for a time, to have been an exception, since it is reported that the businessmen of these cities were not inferior to the Jews in cunning. Indeed, similar complaints as against the Jews were raised also with regard to the Lombards, as, for example, in France, where laws were passed against them. This shows that sometimes even Europeans could be "not Christians, but baptised Jews", as it was said at that time. But precisely that the Lombards had to be opposed even as the Hebrews were proves that usury as such was an extremely prominent factor, that the defence against it was directed against anyone who conducted it and that, consequently, the complaint spread throughout the world against Jewish usury and Jewish betrayal - even when it rings out where there are not always similar written proofs - has its well-grounded reason.

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[38] *op.cit.*, Vol.1, p.147.

[39] Vogelstein-Rieger, Vol.1, p.117.

[40] [Saturday]

[41] Misson, *Reise nach Italien*, Letter 39, p.1009 [Maximilien Misson (1650(?)-1722) was a Huguenot exile who accompanied as tutor the grandchildren of the Duke of Ormond on their Grand Tour of Holland, Germany and Italy. He recounted his travels in *Nouveau Voyage d'Italie* (The Hague, 1691), which was translated into German as *Reise nach Italien* (Leipzig, 1713)]; Schudt, *Jüdische Merkwürdigkeiten*, Vol.1, p..228.

Among the princes the Jews were able to make themselves indispensable, and often tried to do so, in that they advanced money to them for military undertakings and promoted their lavishness and liberality in the same way, but extracted high interests and privileges. That is why the kings also protected the Jews everywhere and the rage of the peoples must have already risen very high before they gave way to the pressure for the restriction of Jewish preferential rights. Often they protected the Jews militarily as, for example, in Navarre, where an insult made against a Jew was punished in such a way as if it had been made against a Spanish grandee; where the Jew could not be arrested for financial matters; where he was freed of all taxes imposed on goods. In Tudela, King Sancho allotted (1170) the fortress to the Jews as their domicile for their greater security. In addition, the Jews had to pay no tithe contribution on goods that came to their possession through inheritance; if a Jew were to owe something to a Christian, the Christian had to present two witnesses "of which one however had to be a Jew".[42] In 1255 Tudela rose up, was pacified with difficulty and received a new constitution, until the old swindle was started once again.[43]

The kings of Navarre were also finally impoverished; they came home to find no dinner, they could not pay the grains bought from the Jews, etc. Now, if one thinks that the Jews would have had the least consideration for the difficult position of their patrons who admittedly stood up for Jewish rights as if for their own, one is greatly mistaken.

They were able to make themselves still more "indispensable". "The interests raised by the Jews, we cannot deny it, seem to have reached an immoderate height", admits Kayserling rather sadly. "Everything was given up as pawns: the farmer gave up his plough, the knight his castle, the kings their jewellery, the bishop his ring".

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[42] Kayserling, *op.cit.*, pp.16,18,19.

[43] The demands of the council to re-establish the old city laws show, according to Kayserling, "clearly the attempt to force the Jews out of their rights and to assume power over them". This sentence shows once again that it is impossible even for such an important historian as Kayserling to perceive that it was entirely self-evident that foreigners had to be ranked beneath the citizens and not arrogantly demand a special treatment everywhere. The Jewish greed is a demonic driving force against which even the "good" Jew is powerless.

Thus did it occur in all countries: the frivolity and passion for splendour combined with the meanness and usury of the Jews; the two could be separated only through violence and the people had to pay the costs. Thus Luther says rightly: "I hear it said that the Jews give great sums of money and therewith are useful to the rulers; indeed, where do they give it from? Not from their own, but from the property of the subjects and rulers which they steal and rob through usury … The subjects have to give money and be maltreated by the Jews. Must not the Jew laugh secretly at this, that we allow ourselves so shamefully to be made monkeys and fools of". And another German makes the following philosophical observation on Jewish usury: "When one squeezes out a wet sponge, it emits water, but it had previously sucked up the water into itself; such wet sponges are the Jews, they do indeed give something to the general benefit but they have sucked up the Christians previously through their usury. Spiders catch flies with their webs, accommodate them, spin round them, but to the great harm of the poor flies, for they suck them out so that they lie dead. Such spiders are the Jews, they do indeed give some money and make out that they do it for the best of the common welfare, but they suck out the Christians with their usury. Jewish monies which go to the common welfare are real spiders' webs in which the Christians remain hanging".[44] The man had every reason to make such melancholic observations, for Germany was no exception in the cycle of the Jewish question and there was repeated here, in every big city, something similar to that in Tudela, Constantinople, Persia, and as we have seen, in Portugal and France.

Even today the fairy-tale is circulated that the Jews in Germany have been oppressed and neglected. That is not at all the case. They could earlier move around freely and settle everywhere. But not only that, the equal rights with the local inhabitants indeed went so far that the Jews could be prosecuted only by their own judges. The oldest document which shows us this right as an old privilege and confirms it once again dates from 1230. In addition, there is the rule that no Christian can maintain a claim against a Jew if he is not in a position to bring forward for himself at least one Jewish witness. The meetings of the Jewish judicial court took place mostly in the synagogues and even prelates of the Catholic Church had to take the trouble to go there if they had legal conflicts with Jews.

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[44] D. Müller, *Jud. Detekt.*; Schudt, *op.cit.*, Vol.2, p.205.

But the Jews were able to extend these privileges to all fields with their age-old inherited insolence. In the widespread pawn business that they conducted it was considered as sufficient if a Jew stated about a stolen object which he had found that he had honestly bought it! In demanding his possession the legitimate owner was obliged to pay the price that the Jewish pawnbroker said that he had reckoned.[45] The Goslar Rights[46] granted to the Jew, and to him alone, the privilege to lend money even on things that he knew were stolen. Thus, whereas the German, if he were found in possession of legally acquired goods, was obliged to return this to the owner without any damage, the Jew could demand a price that was set by himself![47]

Further freedom of usury was the goal that was aimed at with greatest persistence and mostly also reached. The legally established interest-rate fluctuated between 33 percent and 120 percent, but the one actually demanded was often significantly higher. That is why we see again and again the nobility, citizens and peasants in the greatest dependency on the Jews; a load of documents give evidence of that.

A Count Walram von Zweibrücken found himself in the hands of 17 Jewish usurers; in 1338, in the small town of Oberwesel, no fewer than 217 debtors to the Jews were named; the Count of Öttingen pawned his golden crown; the landgraves Balthasar, Friedrich and Wilhelm von Thüringen were entirely in the hands of five Jews of Erfurt. In 1385, a single Jew in Ulm had 43 debtor's letters to show; there were 55 debenture bonds to two Jews of Erfurt.

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[45] Stobbe, *Die Juden in Deutschland*, Braunschweig, 1866, p.119 [Johann Otto Stobbe (1831-1887) was a professor of jurisprudence and historian whose work on the Jews, *Die Juden in Deutschland während des Mittelalters in politischer, socialer und rechtlicher Beziehung* was published in Braunschweig in 1866].

[46] [Goslar, a city in Lower Saxony, acquired independent municipal and mercantile rights in 1219.]

[47] For more details see the excellent work of G. Liebe [(1859-1912)], *Das Judentum in der deutschen Vergangenheit*, Leipzig, 1903, pp.12-15.

When a Jew Isaak fled from Munich and he was later captured, jewellery of the citizens, the nobility, and even the silver service of the king were found in his possession. These reports can be continued for pages. Through usury and the pawn businesses the Jew was indeed powerful at the court of princes and prelates where he often worked as financial advisor and tax collector. By the side of this court-Jew stood almost always a member of the tribe as secretary, who maintained the book-keeping in Hebrew and in this way alone possessed an insight into and overview of the business situation.

From these brief suggestions the necessary consequences are to be foreseen. The Jews' power grew increasingly great, accordingly the wrath of the people grew and a Jewish persecution erupted. But one should not think, as the Jews always affirm, that they were always driven out and mistreated by the Germans. On the contrary.

The Jew could until the 13th century occupy all professions, everything was open to him. But he himself did not think of working hand in hand with the gentiles, secluded himself strictly and had only so much to do with the non-Jew as was necessary for trade. And no trace of any interest in the life of the host nation is to be observed. That indeed the Germans too became cooler on account of their exploitation by the unscrupulous immigrant should be attributed by the Jews to themselves. The Jew was also not, as the saying still maintains, the pariah of society. To be sure, Jews and usurers had become synonymous and the contempt for this profession was justified.

And do not like the Jews very much,
Do not trust them,
They are the thieves of your soul,
The violators of your women.

says an old song innocently, but one cannot however speak of constant mistreatment if the Count Palatine Philipp went with his son to the synagogue, if a Jew could be allowed under a penalty of only ten florins to stick his tongue out at an image of Mary, if in 1327 in Regensburg a priest fled from two Jews who wished to murder him.

And when the Jewish community avoided punishing the miscreants, the Christian court satisfied itself with prohibiting intercourse with them. According to a chronicler of Strassburg, people who had insulted a Jew had to expect a harsher punishment than those who had hurt an ordinary citizen.

The Jews were even already from the earliest times the money-lenders to the city council and the government; the people must already have been driven to despair before they revolted violently against their power. It is an event that recurs constantly: the rule of the Jews coincides always with the downfall of the German nation, their enfeeblement with its rise.

After the second crusade and at the time of the Black Death (in the middle of the 14th century), the misery of Germany reached two of its high points. The German inclining to law and order was then no longer able to resist giving expression to the earlier suppressed wrath and to free himself of his exploiters.

What is narrated of "poisoning of wells", etc., on the part of Jews with the intention of exposing the "reasons" thereby is empty twaddle, spread either by people who are incapable of differentiating between the husk and the core or by Jews who wish to represent the Germans as idiotic fanatics (as, for instance, Graetz).

The Germans had sensed bitterly in themselves that they had an enemy of their people and an unscrupulous exploiter in the country. That they were aware even during the Black Death what it was about is to be seen from a chronicle of Erfurt which states as its cause "the immeasurable money that barons and knights, citizens and peasants owed to the Jews".

But the outbursts of despair did not help at all. For, a few years later, the situation was once again the same, the interest rate worse than before. If the country suffered from war, in the final analysis the Jew had the gains. For, exactly as today, "all commissioners were Jews and all Jews commissioners; the Jews have a law and freedom which is to lie and cheat as long as it brings them profit," goes a deep complaint from the Thirty Years' War.

"The observation", says Liebe, "is inescapable that periods of confusion in public life which brought forth immediately a crippling of economic life and guaranteed to the business mentality the possibility of ruthless activity were not unfavourable to the Jews".[48]

For it is not to be forgotten in the case of all the persecutions that they were exceptions that were always commented on as such, whereas the reports about the day to day life, though this is indeed the characteristic of any age, naturally flow much more sparsely. The fuss that Jewish historians make of the "Jewish massacres" is greatly exaggerated; it would be good indeed to investigate how much popular strength was plundered and slowly drained out, how much unreported despair of German men lies in between them.

Later, the so periodically vented rage became a general scorn with regard to the Jewish spirit. The guilds of craftsmen, which up to the 13th and 14th centuries stood open to the Jews, though the latter did not feel they had to take the opportunity to take up a craft, were now closed to the Jews on principle.

If earlier the Jew could live in the city (he mostly preferred to live in his own quarter), now there followed an enclosure, the ghetto, the situation that existed earlier was now considered as the norm.[49] The usurious Jew was outwardly typified by a pointed hat, intercourse with him forbidden, etc.

However, even this exclusion was not so bad, but it indeed became obligatory at that time. That the Jew did not stand at the bottom in social position is seen already from the title "modest" which even the peasant bore and a Frankfurt account reports: "It is advised that they be questioned as much about their Jewish order as the Turkish emperor of Constantinople." Abbot Trithemius[50] gave the following practical verdict in 1516: "It is understandable that an aversion has taken root among the high and the low, among the learned and the unlearned, against the usurious Jew and I grant all legal mass measures for the protection of the people against Jewish usury. Or should rather a foreign, immigrant people rule over us, and indeed not through greater strength, courage and virtue but through money whose acquisition he seems to love most of all? But not through violent persecutions and plundering must one free oneself from the Jewish nuisance but by cutting off all usury and harmful cheating from the Jews and by urging them to useful work on the field and in the workshops".[51] But these and similar projects led, as also elsewhere, to nothing. If one browses through the pages of the Annals of Nuremberg and asks oneself what indeed had moved the citizens to expel the Jews in 1499, the laconic answer is: "The Jews settled in Nuremberg had it very good. They became increasingly more arrogant and unrestrained. The immoderate usury that they conducted, the insatiable greed that they devoted themselves to, the calumny of the Christians, the daily increase in numbers, finally made it irksome to the council and the citizenry to accommodate among themselves such guests and leeches harmful to commerce".[52] If in earlier times already different economic and religious questions had broken out on account of the uprisings, one saw that the problem was not to be solved with these and, in 1499, the Jews were led out under military protection (so that nothing bad happened to them) from the city "in which they had lived for so long and in which they had acquired such great wealth through devouring usury".[53] That this complaint was totally justified can be

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[48] *Op.cit.*, p.67.

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[49] Dr. Arthur Ruppin similarly admits in *Die Juden in der Gegenwart* that the separation of the Jews was "first a voluntary" and only later "a forced" one. [Arthur Ruppin (1876-1943) was a German Zionist who directed the Palestinian office of the World Zionist Organisation in Jaffa from 1908 and held the chair of the department of sociology at the Hebrew University of Jerusalem from 1926. For the envisaged Israeli state he advocated a eugenic selection of inhabitants and also contributed to the founding of the kibbutz programme. His book *Die Juden in der Gegenwart* was published in 1904.]

[50] [Johannes Trithemius (1462-1516) was a German abbot, historian and occultist.]

[51] According to Liebe, op.cit., p.32.

[52] Würfel, *Historische Nachrichten von der Judengemeinde in Nürnberg*, Nuremberg, 1775, p.83. [Andreas Würfel's study, *Historische Nachrichten von der Juden-Gemeinde, welche ehehin in der Reichsstadt Nürnberg angericht gewesen, aber Ao. 1499 ausgeschaffet worden*, was published in 1755.]

[53] Würfel, *op.cit.*, p.85.

seen already from the fact that, in 1310, Kaiser Heinrich VII granted the Nurembergers a "privilege" in which the Jews were forbidden to take from citizens more than 43$^{1}$/3 percent and from foreigners more than 55 percent weekly interest. Certainly a good privilege![54]

In other cities of Germany it was the same, and everywhere the people heaved a sigh of relief when the Jews had to leave the city. The preacher Hartmann Creidius speaks in this way on the occasion of the expulsion of the Jews from Augsburg: "And it is a great advantage of the local citizenry which it has above other cities since the cursed Jews not only suck the blood of the poor Christians through cruel usury and excess but also take away the bread from their mouth through all sorts of commerce and business so that many citizens have been forced along with their wives and children into ruin and beggary".[55]

It would take too much time to discuss in detail the history of every German city, and it would also be superfluous since the same thing is repeated everywhere. In 1539, an edict was issued throughout Germany in which one read that one should forbid usury to the Jew, that they should be urged to do manual work so that they may learn thereby how to earn their bread by the sweat of their brow, like the Christians. Naturally all that was useless.

If one reads reports on the Jewish trade of the Middle Ages, as recorded by German chroniclers, one notes in them their recurring astonishment at the ever sprouting Jewish sharpnesses that they have to narrate. Falsifications of exchange, fake bankruptcies, seduction of young inexperienced people, the children of rich parents, to dissipation, letters of debt written in Hebrew accepted in good faith but, when translated later, containing nothing but a gross proposition, changing packages during purchase, whereby the buyer discovers, instead of the true wares, stones or straw, etc.

Often there is added to all the complaints a humorous note of the writer who makes fun of the credulity of the Germans, often he searches for images to drastically describe the relations between

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[54] *Zeitschrift für die Geschichte des Oberrheins*, X,66, Karlsruhe, 1859; also Würfel, *op.cit*.

[55] *Augsburger Wunderpredigt*, p.508 [Hartmann Creidius (1606-1656) was pastor of St. Anne's church in Augsburg]; Schudt, *op.cit*., Bk.VI, p.47.

Jews and Christians, as, for example, when he says: "A prince who sets Jews among his subjects acts like a householder who owns a pond with young fish and throws in a rather big pike which eats the lot; Who is indeed so foolish as to keep a goat as a gardener? Who would want to keep a fox as a goose-herd or as a chicken-warder? Be sure, dear authorities, if you wish to torment poor people, just set Jews in your lands".[56]

It would go beyond the scope of this book if I wished to go into all this in greater detail. Let it be ascertained that in all ages and in all countries where Jews lived in large numbers the same complaints of the people against Jewish fraud and Jewish usury were raised. To this fact and its incontestable justness is added another more important insight. Even if there were unhealthy elements among Christians too and if there were certainly no lack of thieves and rogues, at least all are united in the judgement of their cheating, whereas Jewish law makes a pronounced difference in the conduct of Jews among themselves and among non-Jews.

## Jewish moral laws

There can be no doubt that that is how it is, though the Jews naturally try their best to present themselves as being anointed with the oil of humanity. They succeed in this too, since we all make the mistake of surveying the Jewish past from a German or Christian world-view and morality, and are easily inclined to transfer to it thoughts that the Jews were far from having.

When we, for example, speak of a neighbour and thereby understand every man, the Jew means by that only the Jew. Those commandments that seem so human to us which we find in the Pentateuch, which also lie buried in the Talmud like oases, and which we, delighted to encounter something human there, would gladly accept, acquire a bitter after-taste through repeatedly insisted differentiation between Jews and gentiles (non-Jews, heathens). In the tractate Baba Kamma, fol.113b, we read: "*Deut* 22:3 says: 'with any lost thing of your brother', which means: you should give it back to your brother, but you do not need to give it back to a heathen". Rabbi Chanina said: "What does that mean which is written in *Lev* 25:17: 'one should not cheat one's neighbour'? Answer: one with whom you are bound through the Torah and the regulations you should not harm."[57] In other places it is taught that the prohibition of stealing relates only to Jews among themselves, indeed that it is restricted to plagiarism".[58]

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[56] *Jüdischer* [*abgestreifter*] *Schlangenbalg*, Ch.3, 5,80. [Samuel Friedrich Brenz (late 16th century) was a Jewish convert to Christianity who attacked his former religious comrades in *Jüdischer abgestreifter Schlangenbalg*, which was published in instalments between 1614 and 1715.]

The conversation of Jacob with Rachel recorded in the Talmud may be called classic. Jacob said to Rachel: "Do you wish to marry me?" She answered: "Of course, but my father is a deceiver and you will not be able to deal with him". To which Jacob said: "I am his brother in deception". Then she asked: "Is it then permitted that a righteous man be great in deception?" To which he said: "To the pure you show yourself pure, to the false faithless, see *Ps* 18:27".[59]

In these maxims of their tribal progenitor Jacob the rabbis obviously find nothing repulsive since they repeat this narrative many times with pleasure. In another context too they are not troubled by scruples: when Haman tells Mordechai that one should not rejoice in the fall of an enemy, the latter replies: "That is true only of an Israelite, but of you it says in *Deut* 33:29: 'You will trample them down on their heights'"[60] The entire form of the Jewish concept of justice, however, emerges not only in these utterances and regulations, but especially plastically in the narration of a concrete event painted with visible pleasure. Rabbi Shila chastised a man who had lived with an Egyptian woman. The latter went to the king and slandered him with the words: "It is a man who judges among the Jews without the permission of the king".

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[57] *Bava Metzia*, fol.59a. [This, like the other tractates referred to below, is one of the 63 tractates of the Mishnah, or the Judaic Laws that constitute the first part of the Talmud, the second part being the Gemara, which provides an elucidation of the Mishnah.]

[58] *Sanhedrin*, fol.86a.

[59] *Tractate Megillah* fol.12a.

[60] *Ibid.*, fol.15a,b.

The king immediately sent a message to him. When Rabbi Shila came, the judges spoke: "Why did you chastise this man?" - "Because he has lived with an ass", was his answer. "Do you have witnesses?", they asked. - "Yes", he said. There came Elias in human form and gave evidence of it. "One with whom things stand thus", the judges continued, "is doomed to death".

To which the rabbi: "Since the day when we were driven out of our country we do not have the authority to kill, but you can do with him what you will". While the judges considered the matter, Rabbi Shila began to utter the saying of *Chron* 29:11: "Yours, O Eternal, is the greatness and the power". The judges asked him: "What did you say?" He replied: "I said: blessed be the merciful who has made the kingdom of earth as well as of heaven, and given you power and mercy in justice". The judges said: "The honour of the kingdom is very dear", they gave him a staff and said to him: "You may pass judgement".

When Rabbi Shila went out, that man (whom he had chastised) spoke to him: "Does the merciful do such a wonder to liars?" The rabbi: "Coward! Are they not called a donkey? As it is written in *Ezek* 23:20: 'whose flesh is like that of donkeys'" - When the rabbi saw that the man went away to tell the judges that he had called them donkeys, he thought: "This is a persecutor and the Torah says: 'forestall one who wishes to kill you'". And he took his staff and killed him. Thereupon he said: "Since a wonder has befallen me through the verse in *Chron* 29:11, I shall explain it in this way: yours, O Eternal, is the greatness, that is related to the work of creation, etc." There follows an entire series of biblical sayings thrown together without sense.[61] This short narrative should speak in clear words, without much commentary; in it everything is contained: the incredible contempt for the non-Jew, the lie sanctioned by the prophet Elias and the murder authorised by the Torah. If we add the words from the fifth book of Moses 23:20: "You may practise usury with the foreigner, but not with thy brother", that is the economic motivation. The national feeling rings out in the narrative of the Persian emperor who, quite similarly to the Europeans today, went to the Jews and spread his arms in tolerance and said: "Come, we all wish to become one people!" "It is true", answered Eabbai Tanchum, "we circumcised could not be like you, so get yourselves circumcised and become like us".[62]

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[61] *Tractate Berachoth*, fol.58a. It is characteristic indeed that of Rabbi Meir, one of the greatest authorities on the Talmud, his contemporaries were able to report that it was never possible to discover his own opinion for he was able, through comparisons, inferences from other passages, etc. to set down as an actual commandment from a clearly quite unequivocal law the very opposite of it. Graetz, *Geschichte der Juden*, Vol.4, p.178.

This national separation and this morality with a double foundation is an undeniable fact of the Jewish past and present both in theory and practice. I do not wish to pile up so many quotations here, let the words of one of the most authoritative and at the same time extremely philo-Jewish scholars be mentioned: "It is a scheme striking on account of its insolence when rabbis gathered together seek to persuade the Christian public that the Jews are obliged to the same moral conduct with regard to all men and brand Judaism as a religion of love of mankind".[63] From this fact however there result extremely important insights.

If the Christian, the European, may go astray, indeed if he may sometimes fall deeper than the Jew, he possesses in his absolute moral doctrine something that shows him, even in the deepest fall, the path upwards. Against the commandment to robbery and betrayal stands, written and unwritten, that to the European society. The tendency of man to give himself up to his egoism receives from morality a counter-weight. To the Jew, on the other hand, there comes to his natural drive a great added power from his moral doctrine which is combined, as it were, with a tenacious racial energy (more details on that later).

If the Jew sees in the property of a non-Jew a thing that by right belongs to him, if the goods of the heathens are similar to the ruler-less desert, and if everybody who seizes them has acquired it honestly,[64] if there is no adultery with a non-Jewess: "For the heathens there is no wife, they are not really their wives,"[65] this signifies a legally authorised robbery of all peoples. All the usury, all the fraud practised through the centuries on the peoples of the world is therefore not to be considered as an aberration but, on the contrary, the following of the laws of the Sinai and the Talmud scholars.

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[62] *Sanhedrin*, fol.39a.

[63] Bernhard Stade, *Geschichte des Volkes Israel*, Vol.1, p.510. [Bernhard Stade (1848-1906) was a Protestant theologian whose history of the Jewish people was published in two volumes in 1887-1888.]

[64] *Bava Batra*, fol.54b.

That is why Luther wrote indignantly on this matter, that is why Goethe said of the Jews: "They have a religion which allows them to rob foreigners", that is why Fichte cried out in despair: "Let the Jews continue not to believe in Jesus Christ, let them not believe in any god at all, as long as they do not believe in two different moral laws and a god hostile to humanity".[66]

So when one attacks the Jews that does not happen in order to gag freedom of thought, as they always maintain with indignation, but in order to launch an attack on a system of laws that runs directly counter to those of all states. It must be established once and for all that a race with this legal feeling cannot be able to do justice to that of the Europeans and that, consequently, the Jews must for ever be refused influence through the public offices occupied by them, for a Jewish judge cannot and may not act otherwise than to protect and defend, always and everywhere, only the Jews.

Naïve enthusiasts of humanitarianism maintain now that the Jewish laws are, in our progressive age, things of the past. To that it is to be countered that almost 9 million Jews, that is, two-thirds of the entire Jewry of the world, are still the strictest followers of the Talmud. That is why the laws of all states have always been to the Jew a thorn in his eye and he has constantly tried to counteract them or explain them with Talmudic sharpness for his own goals. That is why we see also that the Jews have seldom tried to obtain admission as citizens into all occupations but always aimed at extracting exceptional conditions and laws for themselves. The laws of a land of course prevented the Jews in the exercice of their practices mechanically but where this ban, through whatever influences, loosened, the Jew rushed in first, and with great energy, into the breach. We see it now in Russia and saw it up to 1933 in Germany. It cannot also be explained by the fact that the metropolitan Jews do not have anything to do with the Talmudic laws. For it is not the Talmud that has made the Jews, but the Jews who made it. Besides, this book has ruled the Jewish intellectual life for two thousand years, it was drummed into children from the age of 6 on day after day and has therefore naturally formed the character of all Jews in the given direction, whether they are now atheistic stock-exchange speculators, religious fanatics or Talmudic costumed Jews. Besides, our metropolitan Jews originate quite directly from small villages of Galicia[67] or Poland.

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[65] *Sanhedrin,* fol.81a,b.

[66] [Johann Gottlieb Fichte (1762-1814) was one of the founders of German Idealism. This remark is from Fichte's 1793 pamphlet "Beitrag zur Berichtigung der Urtheile des Publicums über die französische Revolution" (A contribution to the correction of the public opinion on the French Revolution".]

Now, if we admit that, whatever may be brought forward by well-meaning friends of Jews, there are enough Christian speculators, it is not to be denied that precisely the feeling of justice has stood especially high among the German people.

A people can absorb a percentage of bad specimens but when a fraudulent mind with complete lack of restraint, prepared most expertly by the most hair-splitting education for all juridical subtleties and corruptions, adheres with incredible tenacity and is supported with enormous wealth, this is a danger to the people. With phrases about humanity and equality one cannot solve any historical and racial problems as the Internationalist masters today, through Jewish propaganda, believe they are able to. For that a recognition of the direction of the will of the Jews is necessary, but for that our age, befogged with phrases, lacks the necessary character.

## Religious intolerance

If the Jew consciously separated himself from all other peoples in moral, legal and national questions, it is understandable that his religious thought was no exception. As his people was the chosen, his religion was to him, in general, the only religion.

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[67] [Galicia is a region that today straddles the border between Poland and Ukraine.]

Jehovah, whose influence was in ancient times restricted to the territory of Canaan alone, gradually grew bigger and developed in the imagination of the Jewish people into a godhead that became increasingly more powerful. But that did not prevent him from being worshipped in addition as a national god who is there to lead and protect the people of Israel. The high walls that Nehemiah had built around Jerusalem and which were to separate the Jews physically from the heathens were the expression of the internal fundamental separation and religious intolerance. God is god, and we are his people, that is the alpha and omega of the Jewish religion up to the present day. "The Jew is the teacher of all intolerance, all religious fanaticism, all murder for the sake of religion, he appeals to tolerance only when he feels oppressed, but has never exercised it and, according to his law, could not", says Chamberlain in his *Foundations of the 19th century*, of which book only later ages will appreciate the service that it has done to the German people. These words are entirely incontestable. Since the most ancient times, for example, it was the Jews who persecuted the Christians where they could and ordered the heathens to oppress the same; when Julian the Apostate introduced again the heathen cult, the Jews in Syria used the given opportunity to institute Christian persecutions with doubled vigour.

When later the Jews in Cyprus had become numerous they decided to slaughter all the other inhabitants. This memorable decision cost the lives of 240,000 non-Jews.[68] Tertullian narrates that in Carthage, at the time of the Christian persecutions, the Jews enjoyed the pleasure of carrying around a painted image which represented a man with donkey's ears and hooves, holding a book in his hand and with the inscription: the god of the Christians.

What still lives in all our churches of the principle of "sole salvation" is the remnant of the influence of the Pentateuch and the prophet Ezekiel. A strong faith without bloody spitefulness is for the Jew even today an impossibility (unfortunately also for many

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[68] Mommsen, *Römische Geschichte*. [Theodor Mommsen (1817-1903) was a German historian whose history of Rome was first published in three volumes in 1854-1856. Mommsen's work was rewarded with a Nobel Prize in Literature in 1902.]

Christians infected with his mentality), not to mention at all in earlier ages. This is indeed attested by Jewish writers and rabbis, to be sure in a gentler manner than Chamberlain, but saying essentially the same thing.

When, for example, Napoleon called together in 1807 the famous universal Jewish Synedrium in Paris[69] and, with the aim of clarifying contentious questions, gave the Jews many a nut to crack, the latter drafted as their answer an entire series of articles in which they washed themselves white as innocent lambs.

But the introduction to these answer-notes says: "Praised be the Lord, the God of Israel, who has placed on the throne of France and Italy a ruler after his own heart". And to the question whether the Jews considered all Frenchmen as brothers, the rabbis gave the most diplomatic answer: that they "according to the law of Moses consider all individuals of the nations as brothers who acknowledge God, the creator of heaven and earth, and living among whom the Jews enjoy privileges or even just a friendly acceptance". Here therefore the Jew is not set against the Frenchman, Italian and even not the Christian, but to him is placed the choice of a "brother" according to what he means by "privileges" or "benevolent acceptance" and what he makes of the belief of the same in God the creator of heaven and earth.

But since this God, as the first words show, is the God of Israel, the diplomats of the Grand Sanhedrin say in fine words exactly the same thing as the Talmud, that the one who does not recognise Jehovah as the Only One is hardly a man, let alone a brother.[70]

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[69] [See below p. 86.]

[70] Maimonides says the following about the commandment of Jehova to destroy all idolaters: "Four generations suffice, since a man cannot look beyond four generations of his descendants. One should therefore, in an idolatrous city, kill an old idolater and his family up to his great-grandchild. It has therefore also been determined that to the commands of God belongs also the commandment to kill all the descendants of the idolaters, including small children. We find this command repeated everywhere in the Pentateuch (*Deut*. 12:16)". And Maimonides concludes decisively "All this in order to destroy without a trace that which brings forth such a great corruption". Munk's translation of *Le guide des égarées*, Paris, Vol.I, Ch.LIV. [Moses Maimonides (1135-1204) was a Sephardic rabbi who codified the Talmudic Law in his 14 volume *Mishneh Torah* and wrote a philosophical treatise on the

More recent writers however think precisely in this manner; for example, a present-day rabbi says: "With the idea of chosenness is connected naturally a certain exclusivity. For to recognise a truth means at the same time: to try to keep oneself far from error. Israel has understood its religion increasingly clearly in its opposition to nations. The religion of Israel therefore had to begin with particularism".

And further, "Judaism is the world religion insofar as all the religions that have universalism as a consciously set goal have emerged from it and, by virtue of the fact that they have emerged from it, set themselves this goal".

In conclusion he maintains quite openly that he considers all who believe in other religions as fallen from the only religion.[71] Even Dr. Arthur Ruppin sees strength of religion and intolerance as necessarily going together when he says of the Jews: "(Jewish) orthodoxy was from the beginning much less a religion as a battle organisation clothed in religious clothes for the maintenance of the Jewish people". "The Jew does not know tolerance in religious matters; religion is too important to him for that".[72]

The Jewish historian Bédarride also closes his work with a glorification of the Jewish religion, the Jewish race and the Jewish law, which we would not have had to hold against him if only the tell-tale contempt of the non-Jewish did not reappear.

He says: "The Jews are the administrators of a law which, going back to the cradle of humanity, is at the height of the most advanced civilisation. Can they abandon this law which they rightly consider as surpassing all others, to adopt another which in their eyes is only a copy?"[73]

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Mishnah, in Arabic, under the influence of Aristotelianising Arabic philosophy, called *Delalatul Ha'yreen* (Guide for the Perplexed).]

[71] L. Bäck, *Wesen des Judentums*, Berlin, 1905. [Leo Baeck (1873-1956) was a German rabbi who represented Liberal Jewry. In 1943 he was sent to the Theresienstadt concentration camp but, partly on account of his prominence as an intellectual, survived the war and moved in 1945 to London.]

[72] *Die Juden der Gegenwart*, Berlin, 1904, pp.47,152.

[73] *Les Juifs en France, en Italie et en Espagne*, Paris, 1861, p.433. [Jassuda Bédarride (1804-1882) was a French Jewish jurist.]

The strictly orthodox camp naturally speaks in higher tones. One need only glance at the present-day Jewish newspapers: according to them, the Jews are so much above all other peoples because they were the first of all men who had recognised god. In the programme of the Youth Association of the "Agudas Israel" is set down the sentence: "The Jews are the children of god". As a programme point!

A Talmudic scholar from Poland (from where indeed all our Jews originate) speaks in the following manner: "The Gospels have no authoritative worth either as a historical source or as ethical literature" … "Christianity fell in the establishment of its moral foundations in the opposite of Judaism, in flight from the world, in the calumniation of every culture, every progress", and he praises Rabbi Ishmael, who says that the Gospels sow envy, hatred and jealousy between Israel and his Father in heaven".[74] How Dr. Lippe imagines the opposite of flight from the world emerges sufficiently from the Talmud, the only book recognised by him. There, for example, Isaiah says to King Chiskia: "You will die because you did not concern yourself with propagation".[75]

Regarding the value of life Rabbi Jehuda says: "Three things lengthen the days and years of man: the one who spends a long time in prayer, at table and in the lavatory".[76] Rabbi Elieser the Great says: "One who in dream sleeps with his mother can hope for reason. One who sleeps with a betrothed virgin can hope for the Torah. One who in dream sleeps with his sister can hope for wisdom. One who in dream sleeps with the wife of a man can be sure that he is a son of the future world. One who in dream sees a goose can hope for wisdom! One who sleeps with it will become a school leader. One who in dream relieves himself, that is a good sign to him. But this is the case only if he has not cleaned himself after, etc."[77] And the Rabbi Ishmael respected by Dr. Lippe maintains of the Christians: "About them David said, *Ps* 139:21: should I not hate those who hate thee (the god of Israel) and detest those who rebel against thee? Full of the most complete hatred, I hate those who hate thee, they are enemies to me".[78]

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[74] Dr. K. Lippe, *Rabbinisch-wissentschaftliche Vorträge*, Drohobycz, 1897. [Karel Lippe (1830-1915) was a Zionist doctor in Romania.]

[75] *Tractate Berachoth*, fol.10a,b.

[76] *Ibid.*, fol.54b and 55a.

[77] Fol.56b.

In conclusion may the words of an anti-Talmudist be cited as well which are worth being proclaimed. Walther Rubens writes: "The reform movement initiated by Mendelssohn,[79] the practical identification of Judaism with humanity, this current has got dammed, has indeed from time to time turned back in a retrograde movement ..., the same feelings of fanaticism are nourished as those in the time of Spinoza that stuck a treacherous dagger into him,[80] although the Jews at present are sufficiently political to hide this fanaticism and only here and there do the wolf's claws stick out from the sheep's skin. The Schulchan-Aruch,[81] that obscure work of power, teeming with absurdities of all sorts and fanatic laws, is the infallible codex of this orientation".[82]

These examples may suffice. They should reveal with what sort of mentality the Jews moved into the countries of Europe and Asia, how they were disposed to them in moral, national and religious relations and how they are even today.

Along with the principal intolerance with regard to non-Jews goes a no less sharp persecution of community members who have become unfaithful to the law. It is known that apostasy was punished with stoning, strangling, the pouring of fluid metals into the throat, in order to burn the soul, and whatever else may have been practised.

About that is said, among other things: "A criminal is immersed in dung to his knees; then a hard cloth is placed in a soft one and wound round his neck; one witness draws one end towards himself, and the other draws the other towards himself, until the criminal opens his mouth. In the meantime one heats lead and pours it into his mouth so that it goes down to his entrails and burns them".[83]

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[78] *Tractate Shabbath*, fol.116a.

[79] [Moses Mendelssohn (1729-86) was an important figure of the German Enlightenment who sought to increase the acceptance of Jews into German cultured society. However he never gave up his sense of the uniqueness of his religion, as is evident from his major work, *Jerusalem* (1783). See also pp. 84, 103 below].

[80] [The account of a failed attempt to stab Spinoza shortly before his formal excommunication is given in Pierre Bayle's biographical dictionary *Dictionnaire historique et critique* (1697).]

[81] [The Schulchan Aruch is the most authoritative legal code of Judaism and was written by Yosef Karo in 1563 in Israel.]

[82] [W. Rubens,] *Das Talmudjudentum*, Zürich, 1893, p.3.

Through the laws of the peoples hosting the Jews this brutality was countered, which however did not prevent attempts in this direction from being continued until the present time. But especially in earlier times the rabbis did not have any mercy either in the case of individual persons or of apostate sects. Through excommunication and economic boycott the Talmudists were able to suppress every other intellectual movement. Instructive in this context is the history of the Karaites (Karaes or Karaims).

These rejected the scholarly discussions of the Jewish scholars of the Talmud and held strictly to the word of the Old Testament law. Scattered through the countries, they lived in bitter conflict with the other Jewish communities.

They were reviled everywhere and polemical writings were composed against them wherein a scholar from Toledo, Abraham Ben Dior,[84] distinguished himself particularly and criticised the Karaites powerfully. Not content with that, every social and human communication with them was stopped and kept them from their undertakings at every turn.

The result was that the Karaites gradually disappeared from the West, from Spain, for example, where they had been most numerous already long before the expulsion of the Jews from this country. They moved increasingly to the East and existed only as small colonies in the south of Russia, especially in the Crimea, and in small numbers in Palestine. A similar enmity existed between the Rabbanites and the Sadducees. Wherever the number of one community was greater than that of the other, a constant terrorism over the minority was exercised. Normally the Rabbanites, as by far the most numerous, were the definite victors and pressurised the Sadducees, but, wherever possible, the latter did not give in to them.

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[83] *Sanhedrin*, fol.52a.

[84] [Abraham Ben Dior (d.1199) was a rabbi from Toledo.]

Thus they were once in the majority in Burgos and forced the Talmudists to give up many of their customs; for example, it was most strictly forbidden to light a lamp in celebration on the Sabbath, as was the Talmudic custom. This prohibition naturally embittered the Rabbanites very much and a Rabbi Nehemiah, who could not support this any longer, lit the lamp according to the old custom on the Sabbath.

This caused a wild agitation and it would have come to a bloody clash if the Spanish authorities to whom the Talmudists turned had not intervened. The conflict was decided in favour of the Rabbanites, the Sadducees and also the Karaites were suppressed, proscribed from the synagogue, and the Talmud with its followers triumphed.[85]

As with entire sects, so did it happen, as mentioned, even with individual persons. One knows the story of Spinoza who, following the complaints of Zophar of the synagogue of Amsterdam, was excommunicated; but especially characteristic is the story of Uriel d'Acosta.[86]

Born of Jewish parents who had however converted to Christianity, and brought up in the latter faith, there came to him however doubts about the truth of this religion. He eagerly studied the Old Testament and, as this appealed to him more than the New, he decided to convert to Judaism, left his home town Porto in Portugal, where he could not do so openly, and travelled to Amsterdam where he had himself circumcised.

However, he soon discovered that the doctrines of the rabbis were different from what Uriel had imagined after his study of the Pentateuch, about which he did not fail to make comments. That annoyed the big rabbis and they gave him an ultimatum either to subject himself to all their views and statutes or to consider himself banned. He did not yield and was excommunicated. All Jews, not excluding his own brothers, were instructed to persecute him with abuse, to pelt him with stones and filth, and to allow him no peace in his house. D'Acosta wrote in his defence a book in which he denied the immortality of the soul since he did not find such a belief in Moses, and since there there was only reference to a corporeal and temporal future.[87] The rabbis accused Uriel of being an "Epicurean" and attacker of the Christian religion. He was consequently imprisoned but released after payment of a fine and confiscation of his books.

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[85] Depping, *Histoire des Juifs dans le Moyen âge*, Paris, 1834, p.104. [Georg/George-Bernhard Depping (1784-1853) was a German who emigrated to France and wrote articles for French and German journals as well as several historical studies.]

[86] [Uriel d'Acosta (1585-1640) was a Portuguese Jewish philosopher.]

The persecutions on the part of the Jews however did not stop and, broken down by a fifteen year long torment and isolation from his racial comrades, he decided to make peace and yielded. As the agreement was to be concluded his nephew accused him of not conscientiously following all the food regulations. This aroused a new bitter hatred in the community, his possessions were kept from him, his marriage blocked and, when further the rumour went round that he had dissuaded two Christians who wanted to convert to Judaism, the fury of the Jews knew no bounds.

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[87] Let it be mentioned here that the Jews' belief in resurrection is of a completely materialistic sort. Not only will only the Jews be resurrected, which is the view of all teachers, but the dead will crawl through subterranean hells to Canaan to rise there. Salomon Jarchi writes in his commentary on Genesis 27:29 that Jacob wished to be buried in Canaan because he had foreseen that the dust in Egypt would turn to lice or because those who die outside Canaan could not be revived except through difficult rolling underground. – And the Targum or the Chaldaic translation of the *Cant* 8:5 says: "When the dead live again, the Mount of Olives will split and all the dead Israelites will come out of it, even the just who died in prison will come through the path of the hells beneath the earth and emerge from the Mount of Olives". That is what the words of God mean: "Behold, I shall open your graves and will take you, my people, out of them and bring you into the land of Israel (*Ezek* 37:12-13)." - These lunatic thoughts are expressed, for example, in *Tractate Kethuboth*, fol.111a: Rabbi Ilai: "The dead roll in the earth up to the land of Israel and live there again". There Rabbi Abba Sala the Great asked him: "But the rolling will cause the righteous pain?" To which Abaii said: "Hollows will be made for them in the earth".

[Solomon ben Isaac Jarchi (1104-1180) was a rabbi who was born and died in France though he travelled extensively and met Maimonides in Egypt. Among his several commentaries were those on the Pentateuch, which were translated into German by F. Breithaupt in 1710.]

[The Targum is an Aramaic translation of the Hebrew Bible dating from the Second Temple period (516 B.C.-70 A.D.)]

Uriel was summoned to the synagogue and a public apology and unconditional subjection were demanded. He refused this but was banned and had to suffer the same persecutions as before. Finally, as an old man, he declared that he was ready to renounce his views and to subject himself to the rabbis. Acosta had to confess from the pulpit in funeral clothes, a black candle in his hand, that on account of his sins he had deserved death hundred times, that he subjected himself to any punishment and promised that he would never more become an apostate – Then he had to go to a corner of the synagogue and strip to his girdle, whereupon he was bound to a column where, amidst the singing of psalms by the whole community, thus in the presence of both sexes, 39 whiplashes were administered to his back.

After that the ban was revoked but Uriel was forced to lie down in front of the exit from the synagogue where everybody leaving placed a foot on him, which even his relatives did not spare him, on the contrary, they trod on him most angrily. Humiliated and, at the same time, embittered by these frightful mistreatments, the old man decided to take revenge. He shot his brother, who had treated him most cruelly; the shot missed, Uriel knew that he would be discovered, locked himself up and made an end of his life with a pistol-shot.[88]

Whereas in other countries the Jews were strictly watched, in Amsterdam they still enjoyed all freedoms and it is uncanny to see with what a tenacious hatred a man could be hounded and persecuted for decades without any intervention on the part of the authorities.

Indeed the Jews enjoyed in Amsterdam such a freedom that Uriel d'Acosta could say rightly in his autobiography, which he composed shortly before his death: "If Jesus of Nazareth came to Amsterdam and the Jews wished to crucify him, they could do so without fear".

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[88] See Boissi, *Dissertations, Uriel d'Acosta*; also J. Müller, *Prolegomena* and Schudt, *Jüdische Merkwürdigkeiten*, I, p.286. [Louis Michel de Boissy (1725-1793) was a French historian whose incomplete historical work, *Dissertations critiques pour servir d'éclaircissemens à l'histoire des Juifs, avant et depuis Jésus-Christ* was published in two volumes in 1785.]

At the end of the 17th century a Jewish wandering preacher Nehemiah Haja Hajim obtained great esteem among all Jews and was able to obtain many pious people as followers. But soon his intentions were made clear, which were to prove that even Judaism taught of a triune god. When word of this got round, there was an uprising from all quarters against this "malicious lie".[89] Nehemiah was bitterly persecuted; he preferred not to suffer like Acosta but fled to the East, where the curse of excommunication of the Jewish community was flung at him, the result of the bitter war that had begun against the "heresy".

When Pinchas stabbed a Hebrew smoking on the Sabbath, he was publicly praised for that and received a hereditary priesthood. Abraham Geiger reports the following case from 1848: "Then a man in Jerusalem forced a proselyte, who had already allowed himself to be circumcised but, suffering from the consequences of this operation could not yet take the proselyte's bath, to work on the Sabbath and pressed him so long until he actually complained in writing.

This aroused the displeasure of other Talmudists there who considered such a procedure as unseemly and had also not heard of such a thing earlier in similar cases. Except that the man proved that he was in his own right a Talmudist. One converting to Judaism who, even circumcised, had not yet taken the proselyte's bath is not yet a Jew and, according to Sanhedrin 58b, a non-Jew who has celebrated a day in the manner of the Sabbath (and this may be on any day whatsoever of the week) has forfeited his life".[90] When, in the first half of the 19th century, Rabbi Drach converted to Catholicism he drew upon himself the anger of the entire French Jewry. His children were taken from him, he himself threatened several times with death. Such a philo-Jewish scholar as Bernhard Stade writes about the commandment in *Deut* 17:2-17 to stone apostates in relation to our times: "There can be no doubt about it at all, since up to our times orthodox Judaism has set the death penalty on apostasy - even in 1870 it was attempted in Russia to carry this out on a man who had converted to Christianity who was still alive called Elieser Baffin, who had been brought back with force from abroad where he had converted".[91] One who knows Russia will find nothing extraordinary in this, in Poland and Galicia it is worse; that the spirit is the same in Germany we saw earlier.

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[89] Vogelstein-Rieger, *Geschichte der Juden in Rom*, [1895-1897] II, p.277. [Both Hermann Vogelstein (1870-1942) and Paul Rieger (1870-1939) were liberal German rabbis opposed to the Zionist movement.]

[90] *Nachgelassene Schriften*, II, p.283. [Abraham Geiger (1810-1874) was a German rabbi who helped found the Reform Judaism movement.]

The already cited W. Rubens says: "According to the Schulchan Aruch. Art.223 of the second volume, it is made a duty to the Israelites to kill through force or cunning another Israelite who defies religious observances (for example, smokes on the Sabbath) ..." "Certainly, if state laws did not protect the insolent Sabbath smoker, he would in many places have been exposed to the greatest insults, as I could adduce through my own experience.

The orthodox Jew is even today as fanatic against intractable racial comrades (the Mainz order) as the zealot who stuck his knife into Spinoza.[92] Nowadays Jewish chauvinism has indeed carried the art of historical falsification so far that it attributes the fanatic procedure of the rabbinical college of Amsterdam to the influence of Christians and maintains with the greatest impudence that Judaism has always had freedom of learning as its principle.[93]

The Breslau order has a more chameleon-like character. It can adapt itself to the demands of the times, it even flirts with radical sciences but does not relinquish an iota of certain ceremonial rules, but seeks to support them with rational bases even if these are so brittle and frail that a secondary school student can blow them down".[94]

Even here it must still be emphasised that nothing is changed in the situation if the Jew renounces the Talmud as a religious book, for the unchanging national character then continues to represent in other fields a dogmatic view that is just as unchangeable. We see it today in the public life, for example, in the doctrine of the Socialist world-view. I do not wish to speak of the economic measures and plans of Marxism but only highlight the fundamental intolerance underlying its entire system up to now.

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[91] *Geschichte des Volkes Israel*, Vol.I, p.422.

[92] [See above p. 31.]

[93] Arts section of the *Frankfurter Zeitung*.

[94] *Op.cit.*, p.28,4.

The communist ideas lay formed already long before Marx, but the clever Jew was able to bind them together and force them into a rigid form. There will be more to say about the Jewish mind and the will as the centre of the Jewish character, here may be emphasised just this quality that firmly rejects everything else, exactly like a Talmud.

With the same doctrinaire infallibility as the great synagogue after Ezra, Marx and Lassalle swore on their manifesto. And this rigidity of the dogma which gives an answer to all questions and excludes debates succeeds as something new.

Whenever a time comes when the vitality, the elasticity and the spirit of resistance of man is weakened, he always pilgrimages to a place where heaven or paradise on earth is promised with infallible certainty; and rigid as ever stands the, in this case atheistic, Jewish mind at the head of the brutal class-struggle that is being preached.

To be sure, where it actually comes to the struggle itself the Jewish leaders disappear completely into the background unconsciously faithful to the Talmudic principle: "If you go to war, do not go at the head but go last, so that you can withdraw first, join him whom the hour favours. Five things did Canaan recommend to his sons: love one another, love robbery, love debauchery, hate your masters and never speak the truth".[95]

The masses thrown out of balance who must have an answer to everything that soothes them follow them to their own ruin.

This spirit which leads the troops of anarchy diplomatically and brutally at the same time, conscious of its goal, is the religious, economic, political and national spirit of fundamental intolerance that has developed from a racial foundation; it knows only universalism of religion (that is, the rule of the Jewish god), Communism (that is, slave states), world revolution (civil war in all forms) and the internationalism of all Jews (that is, their world-rule).

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[95] Tractate *Pesachim*, fol.113a and 113b.

That is the spirit of unrestrained and unscrupulous rapacity: the black, red and golden International are the dreams of the Jewish "philosophers" from Ezra, Ezekiel and Nehemiah to Marx, Rothschild and Trotsky.

Before I move on to a new point, I would like to place as a contrast to the narrow-minded Jewish religion another thought. It is not the doctrine of Christ, but the thoughts of distant India. Here too there are sacred books acknowledged as inspired by divinity, here too the people have decided in the course of their development on certain images (about which we cannot go into greater detail here) on the basis of their national character.

From the beginning the entire question of god is presented to the Indian as a cosmic one and he transfers his soul which is felt as a divine one into every creature of this world. But from this basis of the holy books arose full six great religious systems which were all orthodox and, in addition to them, nine others, which were indeed considered as heterodox but were nevertheless nowhere persecuted with strangulations, stonings, etc. Indian thought encompasses every spiritual life, from a materialism, which yields nothing to ours, to an immaterialism wherein hardly any justification is granted to the body as an inconvenient husk.

Eat well and get into debt,
Live the short time merrily
When life is given to you
You only have to endure death,
You will never come back!

sing some, and the others answer:[96]

But one who in his mind has understood himself as the Self,
How can one want to become ill with longing for the body,
To one whom in the body's abysmal defilement

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[96] Paul Deussen's translation in his *Allgemeine Geschichte der Philosophie*. [Paul Deussen (1845-1919) was a Sanskrit scholar who was dedicated to the philosophy of Schopenhauer. His *Allgemeine Geschichte der Philosophie* was published in two volumes from 1894 to 1917 and its first volume is devoted to Indian philosophy.]

The awakening to the Self has occurred,
Who knows himself as almighty, as the creator of the world,
His is the universe, since he is himself the universe.

When Buddhism began its campaign against the old Brahmanism and thus started a battle, certainly it came many times to physical clashes but these were so minor that they can be fully ignored.

And one understands then the word of King Ashoka who had all this chiselled in stone for the people: "One should honour one's own religion but not chide another. Only harmony makes one holy. May the confessors of every faith be rich in wisdom and happy through virtue".[97]

Then another saying from a later period may be cited that conjures up for us the entire atmosphere of Indian thought: "A field of grass as a camp, a block of stone as a seat, the foot of trees as a dwelling place, cold water from waterfalls as a drink, roots as food, gazelles as companions.

In the woods, which alone offers all this wealth without one's asking for it, there is only the fault that there, where needy people are hard to find, one lives without the effort of work for others".[98] How far we are here from all greed for power and money, from all rapacity and intolerance, all pettiness and arrogance.

Even the much-maligned ancient Germans thought similarly before the spirit of the books of Moses and Ezekiel were forced upon them. This, for example, is shown to us by the ancient Goths of Spain: "Do not malign a doctrine that you do not understand", said the Goth Agila to a fellow Catholic; we, for our part, though we do not believe what you believe, still do not malign you since there is a saying among us that it is not punishable if, when one passes through the altars of the heathens and a church of god, one shows respect to both".[99]

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[97] Lassen, *Indische Altertümer*. [Christian Lassen (1800-1876) was a Norwegian-German orientalist who wrote a 4- volume history of ancient India called *Indische Altertumskunde* which appeared from 1847-1861.]

[98] From L.v.Schroeder, *Indiens Literatur und Kultur*. [Leopold von Schroeder (1851-1920) was a German Indologist who worked in Austria. He translated the *Bhagavad Gita* into German and was also deeply interested in the Grail myth and its representation in Wagner's opera.]

And let us finally look at a third Indo-Germanic tribe, the Persians. To the tolerance of these people the Jews in general owe their entire existence; thanks to them they could they could begin their return to their homeland and were besides supplied with money. "Jewry", says the historian Eduard Meyer, "was created in the name of the Persian king and through the power of the authority of his empire, and thus the effects of the Achaemenid empire reach powerfully and immediately into our present time".

And on the Jews who left the same extremely philo-Jewish scholar said: "The religious separateness, the arrogant denigration whereby all other peoples in comparison to the people chosen by the world-ruling God became heathens destined to destruction was offensive to all the neighbouring peoples.

The priestly codex is the basis of Judaism which exists unchanged from the introduction of the Law by Ezra and Nehemiah in 445 B.C. to the present day, with all the crimes and monstrosities, but also with the goal-oriented, ruthless energy that has been inherent in it from the beginning and that produced, along with Judaism, its complement, hatred of the Jews.

Circumcision, observation of the Sabbath, abstinence from pork meat and similar oddnesses in food, and basic contempt for all non-Jews, which was fully reciprocated by the latter, are the characteristics of Jewry in the times of Antiochus Epiphanes, Tacitus and Juvenal just as in the present".[100]

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[99] Helfferich, *Der westgotische Arianismus*, p.49. [Adolf Helfferich (1813-1894) was a professor of philosophy at the University of Berlin whose work *Der westgotische Arianismus und die spanische Ketzer-geschichte* was published in 1860.] [Arianism is the doctrine propounded by Arius of Alexandria (3rd century A.D.), who elevated God the Father above God the Son since he considered the latter as a created divinity unlike the former. His doctrine was branded as heretical by the Council of Nicaea in A.D. 325. It was, however, propagated among several Germanic tribes, including the Visigoths (West Goths), by the Arian missionary Ulfilas.]

[100] *Die Entstehung des Judentums*, Halle a.S., 1896, p.222. [Eduard Meyer (1855-1930) was a historian who published histories of Graeco-Roman antiquity as well as of the Jews.]

## The ghetto

Through the facts discussed above one will get a closer picture of the intellectual constitution with which the Jews moved into Europe; from it were produced as a consequence all the events of mutual interaction between the Jews and the other peoples. The pronounced exclusiveness, both in physical and in intellectual relations, to all other peoples thus led also to a phenomenon whose character is still today misjudged: the ghetto.

The isolation of a foreign immigrant people in the midst of the local people is a fact that appears everywhere and in explanation of which one does not need to look for complicated reasons. All Europeans have had their own quarter built in the colonies. All trading posts of the Portuguese, Spanish, the Hansa, etc., held themselves closely together. Quite similarly did the Jews also do; and should what is valid in the case of other peoples suddenly be, in the case of these, the result of one-sided repression? On the contrary, precisely among them the exclusiveness had to be carried out more logically on the basis of their intolerant racial character.

That it was really so we have sufficient reports from the history of the Jewish migration; when the Jews, for example, as mentioned above, moved in large numbers to Alexandria, they settled not as a closed community but loudly raised a demand to own a part of the city for themselves. Flavius Josephus explains this request by the fact that the Jews in this way “could lead a pure life and not mix with foreigners”. Finally the Jews were so numerous that they inhabited two out of five districts.

The relations in Rome were formed in precisely the same way. When the Jews settled in this city, they followed, as everywhere, their tendency towards trade and pitched their dwellings accordingly where the best opportunities offered themselves for it. That was, in Rome, the right bank of the Tiber, where the Phoenician and Greek sailors were positioned and sold their wares. Every newly arrived Jew likewise took up residence here as if drawn by a magnet, and soon the Jewish quarter expanded greatly. When the right bank was rather occupied, new immigrants, not to be at a disadvantage, moved to the left bank of the Tiber and soon there arose a second settlement there. The Jewish quarter in Rome was ready even before a coercive mass regulation was introduced. Numerous floodings, to which precisely this part of the city was most exposed, the epidemics which these resulted in, all that was not able, through the centuries, to compel the Jews to leave the best trading places in the city. The few exceptions are not worth consideration at all. When one was later forced to build a build a wall around the Jewish quarter in Rome one sealed therewith a condition that had been formed already for a long time, which Jewish historians indeed admit.

Thus Vogelstein-Rieger, for example, say: "Already since the 14th century the Jewish quarter assumed the dimensions of the later ghetto".[101] In later times the wall that was built often served as a protection of the Jews against popular uprisings, which was acknowledged even by the Jews".[102] And the historian Heman summarises the necessity of the ghetto, which arose from the circumstances of that time, in the following manner: "As a result of the exclusion of everything non-Jewish, the Jewish mind became used in all relations to allowing itself only so far as would aid its own benefit.

But the consequences did not fail to materialise: the peoples soon felt that there was no real interest among the Jews for them and their institutions. They got the impression that the Jews only wanted to exploit them. The antipathy of the peoples against the Jews has its basis in the attitude that the Jew himself has had to all non-Jews".

"That the Jews were forced in later times to remain in their ghettos happened as much for their protection against the hatred of the population as for the protection of the other inhabitants from their greed. We see here also, once again, that what the Jews decry as the shameful oppression of the Christians is the mere consequence of their self-chosen particularism".[103]

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[101] *Geschichte der Juden in Rom*, Vol.I, p.301.

[102] Vogelstein-Rieger, *op.cit.*, Vol.II, p.237.

[103] *Die historische Weltstellung der Juden*, Leipzig, 1882, pp.13,18. [Carl Friedrich Heman was a missionary Protestant who wrote several books on the Jews and the Jewish question.]

As we see, the desire to trace the responsibility for the establishment of the ghettos to malevolent priests is a very one-sided undertaking though, understandably, one especially favoured by the Jews.[104]

The nationalities developing at that time demanded for their consolidation a life that was little disturbed by foreigners. The ghetto and various limitations of property and immigration laws were at that time a necessity, and they especially become that also in all periods when the national consciousness is not a very marked one and where Jews live in large numbers.

We must take care not to look back with a superior smile on the maligned Middle Ages and pride ourselves that we have finally come so far. The men of those times dealt on the basis of bitter experience and did not allow themselves to be led by obviously stupid slogans and effusive lack of criticism as our present-day "civilised" public in Europe allows itself to be without resistance. Only immigration laws can save us too from the present-day Jewish rule or we must decide to become more efficient and unscrupulous than the Jew. (The National Socialist state has, of course, for the first time done that).

After the emancipation of the Jews, it was understandable that one part moved into the Christian quarter through opposition but nevertheless the Jewish streets were still maintained as in ancient times. Then it must not be forgotten that metropolises are a creation of a recent age, when it was not possible for the Jews even with the best efforts to live together and that, further, their influx was a rather gradual one.

But, in spite of everything, the tendency to live together is still there. One sees, for example, the relations in the "freest country in the world". In the United States there live over three million Jews. Of these more than two million live in New York alone and form in this city a veritable ghetto.[105] All attempts to relieve New York and to arrange for the Jews to live in the country failed. They all returned, to lead a junk-dealer life in the cosmopolis, manual labour on the land did not please them.

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[104] Basnage says: "It is the typical characteristic of the Jews to be separated from other peoples", *Histoire des Juifs*, Vol.VI, Chs.3,14. [Jacques Basnage (1653-1723) was a French Protestant theologian and historian who emigrated to the Netherlands in 1685. His *Histoire des Juifs depuis Jesus-Christ jusqu'à présent* was first published from 1706 to 1711 and a second enlarged edition of it appeared from 1716 to 1726.]

"Philanthropic efforts to distribute the Jews", says Adolf Böhm,[106] "in the country have had little success ... The immigrants stream in where already many of their brothers are settled". The old instinct of being intermediaries (international intermediaries), but thereby to form a closed core, reappears even today when one can observe mass movements; the Jews are indeed the unchanging, the "most crystallised men", of whom Goethe (*Faust* II) spoke.

## Talmud-burning

Just as in the case of the ghetto phenomenon, a strongly one-sided judgement lies under that also of the prosecution of Jewish books. One still sees in it an act of the greatest barbarity and the base fanaticism of Roman Catholic priests.

What is justifiable in this complaint shall be discussed later; but let it be ascertained here that the censorship and burning of the Talmud was not at all the result of a limited superstition, but had their justified reasons.

Let us imagine the situation: in Christian states there live a foreign people who bitterly revile the founder of the state religion in their books, who all week in the synagogue utter the curse of their god on the Christians and in other ways too make no secret of their hatred.

Even a less self-conscious Church than the Roman would have had to take up mass measures to put an end to this situation; that it however was so cannot be doubted any more today. Let us listen first to a voice from the earliest Christianity; Justin writes:[107] "The Jews consider us as enemies and torment us wherever they can. Indeed Bar Kokhba,[108] the initiator of the Jewish uprising in the Jewish war that just ended not long ago, allowed Christians alone to be dragged to frightful tortures if they did not wish to deny and blashpheme Christ".

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[105] Davis Trietsch, *Palästina und die Juden*, 1916. [Davis Trietsch (1870-1935) was an ardent Zionist political economist who, after extensive travels through Europe, lived in New York from 1893 to 1899, where he studied the patterns and problems of Jewish emigration.]

[106] *Der jüdische Nationalfonds*, The Hague, [1910], p.,17. [Adolf Böhm (1873-1941) was President of the Jewish National Fund in Austria during the second World War.]

"The high priests of your people have caused the name of Jesus to be desecrated and reviled throughout the world"[109] "You curse in your synagogues those who believe in Christ".[110] "As far as it is in your power, every Christian is driven out not only from his property but in general from the world; you do not allow any Christ to live".[111] "Instead of feeling regret for that, that you have killed Christ, you hate us who believe through him in God and the Father of all things and kill us as often as you have the possibility, and constantly curse Christ and his followers, while all of us pray for you as for all men in general".[112]

At that time the Jews succeeded in tormenting Christians freely and they were the most eager in goading the pagans to persecute the Christians. But when the Catholic Church turned the tables they played the part of the persecuted innocent.

This hostile relationship to Christ the Jews maintained with the greatest conscientiousness, and the persecution formula was uttered regularly from their pulpit in all countries for centuries.

When, in the 16th century, the "Emperor of Persia", as a great chronicle narrates, asked the rabbis living there about their attitude to Christ, the latter said that Christians "were really idolatrous people who worshipped, not god, but a crucified criminal and fraud".[113]

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[107] *First Apology*, 31. [Justin Martyr (A.D. 100-165) was an early Christian apologist. His first apology, or philosophical commendation of Christianity, from ca. A.D. 150, was addressed to the Roman Emperor Antoninus Pius.]

[108] [Simon bar Kokhba (d.135) was the leader of an unsuccessful revolt against the Roman rulers of Judaea.]

[109] Ch.16.

[110] Ch.110.

[111] Ch.133.

[112] Schudt, *Jüdische Merkwürdigkeiten*, Vol.I, p.28.

[113] Tractate *Sabbath*, 116a.

This was the belief of the Jews from Asia to Western Europe. When finally the Catholic Church strongly opposed the persecution formulas, subjected the Talmud to a strict censorship and erased all passages aimed at Christ, there rang out on the part of the Jews a hue and cry on the violation of intellectual freedom. One need not disparage the Church but every impartial person must admit that here too it was a completely Jewish principle according to which it proceeded and which Rabbi Tarphon specified in this way: "By the life of my children, should the writings of the Christians come into my hands I would burn them all, including the names of God that they contain".[114]

Now what does the Talmud say about Christ, what did these passages contain that were so repugnant to the Catholic Church?

As his wit, his turns of phrase, and word-plays have helped the present-day Jew to an unfortunate fame, the Jew of the past already employed this special gift in a similar way. And Christ owes his most humiliating names partly to this poisonous and contemptuous word-play.

Referring to *Num* 24:17: "There arose a star out of Jacob", the Christians often named Jesus "the son of the stars", Ben Stara; that the Jews turned into Ben Stada (son of a whore, according to P. Cassel).[115]

Mary is thought of in the Talmud only as a mistress, and since it does not take chronology strictly into consideration (it lets Christ's most bitter enemy Rabbi Akiba be his contemporary), it identifies the wife of a certain Paphos living in the time of Rabbi Akiba who, on account of her indecent life, was considered an absolute whore, with Mary. The son of this habitual adulteress and a Roman soldier, thus of the most depraved creature that the Jew could imagine, is the "bastard" Jesus Christ.

Another name for Jesus appears from time to time: Ben Pandera, literally "son of the panther". This designation is explained in the following manner: in their contact with Greek life the Jew

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[114] Tractate *Sabbath* 116a.

[115] There are many such word-plays: The chalice [German: Kelch] was called Kelf (dog), Pesach (Easter) Kesach (dissection).

(see, among others, Paul) among the later Greeks was struck by their lasciviousness and nothing repelled him more than the orgies of the Dionysiac sect of the declining ancient world. Now, to Bacchus the panther was an especially sacred animal; the Bacchus worshippers slept on panther skins, the panther was portrayed on Greek coins, etc. So this animal was to the Jew the "obscene" animal, the symbol of lasciviousness in general. From this view was born the following word-play: the Christians named Jesus the Son of the Virgin (from the Greek Parthenos, Ben Parthena), from that the Jews formed the contemptible Ben Panthera (son of the obscene animal). Laible[116] points to the fact that the hatred was directed less at Mary as directly at the person of Jesus, and therefore the Ben (son) was exposed to every insult.

Further, Christ is called the Fool, seducer of the people (Bileam), and, as such, is, according to the Jewish view, the greatest that ever arose in the midst of Israel, the magician who gathered secret drugs from Egypt and "tempted and seduced Israel".[117]

On the occasion of his death, the Talmud calls Jesus simply "the Hanged Man" and finds the gallows and pillory to be the punishment he deserves. In 2. *Thargum* on *Esther* 7:9, God asks all the trees if one could hang Haman on them; all refuse this request, until the cedar proposes to hang him on its own gallows designed for Mordechai. This latter God calls the "rise to the lecture hall of Ben Pandera"[118] This mockery of the person and doctrine of Jesus placed in the mouth of God requires no commentary.

How far the hatred of Christ which, according to Laible, "borders on madness" can go is seen in a narrative in which a follower of Christ, Jacob of Kephar Sekhania, to whom Rabbi Elieser conveyed an answer that Christ had allegedly given to the question, treated as very important by the Jews, whether one could build the high priest's exit door with prostitutes' fees or whether this was also a sacred place. It was that 'what comes from filth must again turn into filth' (*Micha* 1:7) and pleased the rabbi very much. This agreement with a word of Christ's, even if only an alleged one, aroused the greatest fury of the Jews and Elieser escaped stoning with difficulty; later he made the most bitter reproaches to himself for having in general listened to a word of Christ's.

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[116] *Jesus Christus im Talmud*, Berlin, 1891. [Heinrich Laible was a theologian in Rothenburg.]

[117] *Sanhedrin* 43a.

[118] [Cf. *Luke* 2:46, where Christ debates with the rabbis in the temple]

When the same Jacob Sekhania was once called by Rabbi Ishmael to the healing of a nephew bitten by a snake, the rabbi did not allow him in. And when the boy died, the rabbi said: "May you be blessed, that you have kept your body clean and not violated the words of your comrades".[119]

Another passage lets Jesus be the student of Rabbi Joshua ben Perachia, and since he thought at one time that the rabbi wished to repudiate him, Jesus went and set up a brick and worshipped it".[120]

In the tractate *Sota*, fol.49a,b, it says: "These are to be observed as signs of the Messiah: shamelessness increases, ambition rises, the vine indeed gives fruits but wine is dearer, the government turns to heresy, there is no reprimand, the meeting house is used for wooing, the wisdom of the scholars begins to stink, those who avoid sins are despised and truth is absent; the son disparages his father, the daughter rebels against her mother, a man's enemies are his house-mates, the atmosphere of the age is dog-like ..."

Rabbi Jehuda speaks similarly of the Christian age and concludes likewise: "... and the appearance of the age will be like that of a dog".[121]

And at the end of the 19th century a rabbi teaches us that the words, "With the increase in debauchees the judgements are reversed and conducts corrupted ... While the lick-spittles have increased, the proud also have ..." (*Sota* fol.47b) relate to the Christians since the latter have learned the healing of wounds through spittle from their teacher Jesus Christ. This hatred of the Jews has something uncanny about it, for never perhaps have so many insulting names been given and maintained through the millennia to a man whom even the most alien peoples do not refuse to respect, such as bastard, son of a whore, son of an obscene animal, the Hanged One, son of an adulteress and of the menstruating woman (Rabbi Akiba), and, to crown it all, the "dead dog buried in a dung-heap".[122]

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[119] *Aboda Zara*, 27b.

[120] *Sanhedrin*, fol.107b.

[121] *Sanhedrin*, fol.96b and 97a.

Even in hell the rabbi thinks up a punishment for Christ such as only a frightful hatred can invent: Jesus is "punished there with boiling excrement" (*Gittin* 57a).

However, along with the Talmud, the Jews possess another work developed from it and devoted to Christ which was distributed throughout Jewry in thousands of manuscripts: the Toledot Yeshu (Life of Christ) "which was not printed but written in Hebrew cipher and which Jews read secretly at home on Christmas eve", as it says in an old book.

These different Toledot Yeshu's now narrate, in a great number of versions, the life of Christ. Here a few highlights that repeat themselves may be set out.

Miriam (Mary) was the fiancée of a man of the royal family called Jokanan. He was a great scholar and feared god very much. Joseph, the son of Panthera, lived near Mary and cast his eyes on her. On one Sabbath evening he had drunk very much and, as he passed by her house door, he went in to her. She said that she was menstruating and asked him to go away. But he did not go away, slept with her, and she became pregnant. When this was rumoured around, the betrothed Jokanan was very distressed and travelled to Babylon. But Mary gave birth to a son who was given the name Jeshu.

Jesus studied the Talmud, was schooled in the Torah, and was an arrogant man. The villain went to the rabbis with head held high and an uncovered head and greeted nobody. Then a rabbi said: "He is a bastard" and another added: "And the son of a menstruating woman".

When he heard that, Jesus was horrified by the insult regarding his birth, went to his mother and requested her to tell him the truth: "Tell me the truth that I may not misbehave with you, for I cannot pay heed to a whorish woman". Now, since Mary did not want her shame to be admitted, Jesus forced her to it. According to one reading, by locking her in a chest and did not let her out of it until she had confessed, according to another by jamming her breasts between the door-angle.

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[122] *Zohar*. Przemyśl, 1880, III,282a.

Since Jesus, as a seducer and magician, was in possession of a magic spell, he accomplished a number of miraculous deeds, many renegades of Israel followed him and there arose a division among the people. When he boasted of being able to rise to heaven, he was forced into a bet with Judas Iscariot. Jesus uttered the spell (or the letters) and flew into the air. Then Judas also uttered it and rose aloft like an eagle. Neither could overcome the other, until Judas finally urinated on Jesus, dirtied him thereby and made him fall. Jesus was executed as a fraud and a political criminal, but all the crucifix wood broke under his weight. But when the fools saw that no tree could bear him, they said that that occurred because of his piety. But it was only the spell that had the power over the wood. Then they brought a cabbage stem and crucified him. After his death Jesus was buried by Judas in the garden. His followers later said that he had gone to heaven.

Thus does the core narrative of the Toledot Yeshu run which was current in different variants among the entire Jewry. In Germany it was written and narrated in German, only later translated into Hebrew, and was thus a national book. A Jewish manuscript reports the following: "This volume is a tradition passed from one man to another, which can only be copied but not printed. It is not read publicly, or in front of small girls and foolish people, much less in front of Christians who understand German ... I copied it out of three volumes, which do not originate from one country but which are in accordance with one another, only I wrote it down in the language of the intelligent (Hebrew) for He has chosen us out of all the nations, and given us the language of the intelligent. I shall add something, for talk can be extended somewhat with mockery ..."[123]

As in Germany, the Toledot Yeshu was widely distributed also in Poland and in the Latin countries. Already Bishop Agobert of Lyons (9th century) was familiar with it. But similarly the Karaites, like the Rabbanites, though their bitterest enemies, fostered the beloved popular story. With regard to the hatred of the personality of Christ all Jews were united, from their beginnings to the present day. For, the expected considered reply of the present-day Judaisers (patrons of Jews in earlier times were called so), that all this was in the past but today it has doubtless been overcome, is false. One who has looked observantly in Jewish newspapers and books will be able to clearly trace this hatred of Christ, this most nationalistic trait of Jewry,[124] up to the most recent times; for the battle against his personality, conducted under different disguises, is the motto of all Jewish orthodox or "free" thinking men. But one who does not know the unvarnished truth about it must be told that the Jews call the above-mentioned Talmud passages which preach the most frenzied hatred of Christ their "pearls and gems"; that the designation "dead dog" derives from the Zohar newly published in 1880, that, at the end of the 19th (!) century, the censored passages were all collected and printed (especially in Germany) and distributed among Jewry. But, in order that the good Christians and Europeans should not be unnecessarily provoked, these collections were, almost without exception, printed without specification of place and not to be found in bookshops.

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[123] Samuel Krauß, *Das Leben Jesu nach jüdischen Quellen*, [1902], p.11. [Samuel Krauß (1866-1948) was a Jewish theologian who carefully researched the origins of the Toledot Yeshu.]

And the Toledot is as widely distributed today as earlier. According to the evidence of the Jew S. Krauss, Toledot manuscripts are found "even now in the hands of simple Jews"[125] and educated Jews "write even today in Russia, etc. (thus also in other countries) their form of the Toledot".[126] The doubt that the Toledot does not correspond to the views of the Jews is dismissed once and for all deliberately by Krauss. "My co-religionists", he says, "will protest against having to value the Toledot as an authentic representation of Jewish views; except that then they must protest against the Talmud as well".[127] The hatred of the Jews against Christ, whether it has now been repressed or not, is a common inheritance of the entire Jewish people. It is high time that the knowledge of that finally enters into the widest circles, for here lies hidden the key to the understanding of the effectiveness of the Jews. The Europeans must see that there are things that sleep concealed under just a thin veneer of Christian culture. If this falls off, the same spirit and character faces us today as that which, almost two thousand years ago, struck the founder of Christianity on the cross.

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[124] Laible, *op.cit.*, p.86.

[125] *Op.cit.*, p.22.

[126] *Op.cit.*, p.155.

[127] *Op.cit.*, p.238.

About the omissions of the Jews the Christians were well informed already early, but it was still long before a censorship of the Jewish writings was seriously undertaken. Only at the beginning of the 13th century did the confiscation and burning of the Talmud begin and indeed on the basis of disputes within Jewry itself. The writings of Maimonides had, for example, set Jewish thought in great agitation. To be sure, this the "greatest man after Moses" as he was called was completely in accord with the strictest Talmudist on the point that only Jews are men and would be resurrected: the benefit of the rain is for the good as well as for the bad, but resurrection only for just Jews.

He is also in agreement with the fact that one can cheat non-believers, and even shares the stricter view that one must indeed do that, and follows Levi ben Gerson, who maintains: "This commandment that one should conduct usury with foreigners is one of the 248 commandments that God wishes to uphold and indeed in such a way that we should not only lend money to a foreigner but we should also in addition cause harm to him, as much as possible, and it is not a choice to us whether we wish to conduct usury or not but it is a commandment of God, because foreigners serve a foreign god". Maimonides is also of the view that the Epicureans and other non-believers should be destroyed in order to lead them back to the sole true faith. We see therefore that essentially he was completely true to the Talmud.

But he tries nevertheless to hack through the frightful maze of hair-splitting and to trace the entire tradition back to some main points. This effort aroused, as mentioned, great indignation. Jewry was divided into two parts that mutually insulted each other bitterly and each in turn banished the other. To snatch power for themselves the Rabbinates turned with a request for help to – the Roman Catholic Church. This help was indeed granted to them but it cost them the great part of their followers. The appeal to the Inquisitorial Court for the arbitration of internal disputes of the Jewish community had as its first consequence the burning of the writings of Maimonides by the Dominicans in Montpellier and Paris who were ever zealous in this matter.

After this first attack there occurred soon a second, and again the impetus to it came from the side of the Jews. A French Jew who had converted to Christianity, Nicolaus Donin, appeared publicly at the Lateran Council against the doctrines of the Talmud that disparaged Christianity. Thereupon Gregory IX passed, as the first pope, a bull (1239) in which he ordered the confiscation of all copies of the Talmud. The Jews moved heaven and earth to thwart this regulation but they did not succeed. Pope Innocent IV confirmed it and ordered the burning of the Talmud in the bull "Impia Judaeorum Perfidia". This bull was indeed carried out many times in Spain, Portugal, Rome and other countries. In Paris, 24 wagon loads were apparently thrown into the fire.

Later, the prosecutions of the Talmud were set about once again at the instigation of many converted Jews. Salomo Romano especially, the descendant of a famous Jewish grammarian, played in the court of Pope Julius III the role of plaintiff and pointed out the passages of the Talmud blaspheming Christ and Christianity. In August 1553 there was issued a strict papal order to confiscate all Jewish books. These, as many as could be obtained, were thereupon burnt in September 1553 in Rome, others later in Ferrara, Mantua, etc.

But later the pope issued a permission to leave the Jews their books, only the Talmud had to be firmly prosecuted as before.

That Rome was in this case right in principle and only practically some times crossed the line is proved by later times. Since the emergence of printing, the order of burning retreated more to the background and there was censorship instead, whereby the Jews were forced to erase all passages referring to Christ. With a heavy heart the rabbis omitted their "pearls and gems" but helped themselves in the following manner: in place of the observations disparaging Christ a sign was made in the form of a cross, regarding which the following rabbinical order was issued (1631): "Since we have experienced that many Christians have made great efforts at learning the language in which our books are written, we instruct you, under the threat of a major ban, to publish in no edition of the Mishnah or the Gemara anything on Jesus of Nazareth … We order that, when you publish a new edition of these books, the passages relating to Jesus of Nazareth be removed and the gap be filled with a cross. The rabbis and teachers will know how to instruct the youth orally. Then the Christians will have nothing more to produce on this subject against us and we can expect liberation from hardships".[128] This piece of writing is interesting not only because the rabbis were fully aware that a part of the Jewish persecutions had their cause in disparagements of Christ but also because it shows that the Jews did not for a moment have the intention of giving up this disparagement of Christ.

And that prayer in the synagogue which should end with a request for the welfare of the rulers of the country had the following formula: "May Judah in his and our days be freed and may Israel live securely and may the saviour come from Zion". To which Isaak Abrabanel gives the explanation: "The entire liberation that is announced to the Israelites will occur with the fall of Edom (Christendom)".

Today it has indeed come so far. These short observations will in this case establish the rightness of the action of the Roman Catholic Church. But, since I cannot avoid discussing briefly the Roman Catholic principle in general, let the following observations be mentioned here.

If Rome was justified in forbidding foreigners the disparagement of the religion of the host people, this right action did not flow so much from the knowledge of this justification but was only an expression of an intolerance that would not tolerate anything beside it. For, not only were the disparagers of Christianity persecuted but also men faithfully devoted to it, who however spoke out for free thought and inquiry, were mercilessly trampled down, hounded through every country, stabbed and burnt. Roger Bacon, Galilei, Bruno are examples of the clearest sort.

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[128] Strack, *Einleitung in den Talmud*, Leipzig, 1894, p.74. [Hermann Strack (1848-1922) was a Protestant theologian and orientalist who sought to combat anti-Semitism and founded an Institutum Judaicum in Berlin in 1883 to encourage Jews to convert to Christianity.]

A Copernicus piously dedicates his writing to the pope, the latter places his work under the ban of the Church, sets all books that teach the heliocentric world-system on the index, where they stood until late in the 19th century. This rigid Roman system answered even in 1904 more tolerant efforts within the Catholic clergy with a sharpening of church censorship. If things went according to the will of Rome entire works of science would even today be burning in the flames.

That is quite logical: if one has the entire truth in one's possession, everything else is a lie and must be destroyed. Doubtless the great part of our Catholics think otherwise and understand their faith as a symbol like the believers of other confessions; but that does not prevent one from recognising the correctness of the observation above. That is why it can also go so far that German Catholic prelates "reject with indignation" the art of a Goethe as a "vulgar poison". If a German pastor has so little understanding of the work of the greatest of all Germans he reveals therewith a gap that is to be traced back only to the influence of an entirely foreign mind.

A Jewish historian who became a convinced Catholic abbot, Lémann, made, in his work *L'entrée des Israélites dans la société française* (Paris, 1886)[129] the correct observation that the people who were anti-Semitic contested at the same time the Roman Catholic principle (Again, I do not have the Catholic religion of the Germans in view).

This observation is based on the feeling that is certainly not expressed that there is something in common at the basis of the spirit of Rome and of Jerusalem. After what has been said above I need hardly say in what this relationship consists: it is the spirit of fundamental intolerance taken over from the Semites to the detriment of Europe. Renan[130] has already pointed to it, Chamberlain has discussed it clearly, so I refer to them.

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[129] [Abbé Joseph Lémann (1836-1915) was a Jew who converted to Christianity from Judaism and became a Catholic priest. He wrote several works about the relations between Catholicism and Judaism.]

I remark further that not only the abbot mentioned but also other Jews had this feeling, even this mentality.

The Jewish historian Bloch,[131] who would like to blame the Aryans, hits - even if he also consciously serves up the old Jewish fairy tale - on the truth when, regarding the disputes based on the writings of Maimonides and the appeal for help described above, he says the following: "Then every other dispute was forgotten, monk and rabbi went as brothers arm in arm – it was an *auto da fé*[132] in honour of the common god".[133] But even to other Jews it was not difficult to agree fully with the Roman Catholic principle.

The symbolism of the Catholic faith they naturally left aside but the joy in religious persecutions found in the converted Jews its most typical representatives. Thus, even in the time of the Gothic rule in Spain under King Egika,[134] it was the Jewish statesman and archbishop Julian of Toledo who carried through the cruel decisions at a council of this city according to which seven-year old children of Jewish parents should be separated from the latter, in order that they may be raised in the Christian religion alone.[135]

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[130] [Ernest Renan (1823-1892) was a French Orientalist who wrote important studies on languages, especially the Semitic, and histories of early Christianity and the Jews.]

[131] [Josef Samuel Bloch (1850-1923) was an Austrian rabbi and deputy who vigorously combated Prof. August Rohling's accusations of ritual murder among the Jews in his book, *Der Talmudjude* (1871). Bloch declared that Rohling was incompetent to comment on the Talmud when he could not even read Hebrew and Rohling was consequently forced to lose his professorship of theology at Prague University.]

[132] ["act of faith", the term used for the public penance imposed on heretics and apostates by the Spanish and Portuguese Inqisitions.]

[133] *Die Juden in Spanien*, Leipzig, 1875, p.80.

[134] [Egika was king of the Visigoths from 687-701. The Visigoths had established a kingdom in Spain from the 5th century.]

[135] Kayserling, *Sephardim*, Leipzig, 1879, p.2; also Helfferich, *op.cit.*

Let it be added here that the confiscation of property that was decided upon at this council had, as always, other reasons than religious: the Jews of Spain had had a conspiracy to kill the king, this was discovered and thereupon strict measures were ordered.[136]

The Grand Inquisitor of Cordoba, Lucero, in his time one of the most feared persecutors of heretics, was a Jew. The Jewish historian Kayserling describes him in the following manner: "He saw in everyone a heretic, a Jew, a knight, noble ladies, monks and nuns, the most respected persons of all classes had been chosen by him as victims of the stake. The cruelty of Lucero was proverbial in Rome".[137] An assistant of this man was a Henriquez Nunez who, introducing himself as a brother among the local Jews, reported them all and drove them into the arms of the Inquisition. He then operated in the Canary Islands and achieved such a fame in the art of torture that the King of Portugal, on a recommendation, summoned him to himself, where he additionally also did espionage service.

Johann Pfefferkorn was also a Jew, who spoke out in the 16th century for the destruction of Jewish writings and for Jewish persecution; Margaritha was also a Jew who composed, in 1330 a work on "the religion of all the Jews" in which he campaigned against its hypocritical piety. One of the most fanatical Jewish persecutors was Abner of Burgos who had converted to Christianity, the "first of the anti-Semites in Castile".[138] The infamous Pablo de Santa Maria, Josua Lorqui, Fray Vicente and, above all, the greatest heretic persecutors of all time, Torquemada, were similarly Jews.

In short, their interest for religious punishment was doubtless very great. The Jew needed only to turn the point of his Talmudic laws against his racial brothers and heretics – and behold the Grand Inquisitor.

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[136] Jean de Sueur, *Histoire de l'Église*, Vol.VI, p.274. [The *Histoire de l'église et de l'empire* of the Protestant pastor Jean le Sueur was published in six volumes in Geneva in 1674.]

[137] *Sephardim*, p.129.

[138] Graetz, *Geschichte der Juden*, Vol.VIII, 317. [Heinrich Graetz (1817-1891) was a Jewish historian who worked mostly in Breslau. His 11 volume *Geschichte der Juden von den ältesten Zeiten bis auf die Gegenwart* was published between 1853 and 1875.]

This should suffice to delineate, in the case of the burning of Jewish works, the mind which ruled Rome as well as the rabbis and which not seldom allowed hatred to flare up brightly. Nevertheless it must be emphasised that this church-religious factor was not decisive. This should be explained in what follows in the case of historical facts so that we have all the material at hand to attempt a synthesis of the Jewish mind and the Jewish character.

## II Historical overview

If one approaches without the well-worn dogma of a teary sensitivity the entire complex of the historical fact concerning the Jews and their relations to other nations, one can ascertain already one thing: if the results in the conduct of all the nations against the Jewish people alone are the same, this can be due, at least in the main, only to the character of these Jewish people. For, the individualities of the Persians, Spaniards or Germans are the changeable factors of the history regarding the Jews, the personality of the Jews on the other hand is the uniform unchanging factor, heightened by strict racial breeding.

Many historical writers forced out of historical balance by the actually existing brutalities against the Jews perceive an advantage too easily in a purely humanitarian judgement; one must recognise this sentimental impulse which does honour to a man but degrades the historian in order to be able to understand history, beyond feelings, in its deeper necessities. If one does this, and if one uses mainly representations that are friendly to the Jews, or at least not predeterminedly anti-Semitically oriented ones, there appears before our eyes a really strikingly similar curve of Jewish life, Jewish influence and Jewish suffering in all the countries of the world. Everywhere the Jews are at first accepted without reserve, everywhere we see them from the start consciously separating themselves physically as well as intellectually from the native population, everywhere they are eagerly concerned to win the favour of the princes and, advancing them money, acquired through keen trade and usury, for their enterprises, ensure their security and acquire all manner of privileges for themselves. Then there emerge among all the nations anti-Semitic movements, at first flaring up in some places, then sweeping an entire land and discharging themselves into a frightening fury. The reasons for these Jewish persecutions have been diverse, whether it be that a Jew was caught with false coins or whether a vilification of Christianity, the theft of a crucifix or something similar, was attributed to a Jew. But if the historical observation anywhere must note the social structure in order to discover not the occasions but the reasons for disturbing events that occur, that is quite especially the case in the case of the study of the Jewish question in all countries. To be sure, political and cultural questions, and especially church relations, have been important, they came to the foreground from time to time, as in the time of the Inquisition, but they form only the more visible factors; hand in hand went always questions of an economic and character-related nature. As the Jewish question is indeed in many respects of greater importance today, it still remains anchored in the social position of the Jews.

Without the immeasurable wealth that stands at their disposal, it would not be possible to direct the politics of the world and to let the statesmen of many countries enter as puppets of the Jewish will; it would not be possible to instil the poison of degeneracy, of conflict with their own character, into the hearts of the Europeans and to maintain the minds in a mood favourable for the Jews if the almighty gold, systematically administered, did not hire accomplices in all countries. But just as it is now, when the crushing bank capital holds entire nations through interest, the situation was the same, though to a smaller extent, also in Spain, France, Germany and many other states. Everywhere the Jew was the interest-lord of the princes, of the clergy, of the people; and the Jewish persecutions, if we may anticipate, are mainly an attempt undertaken anew over and over again to break the yoke of usury, the more so in that it stemmed from a racially alien, religiously and morally hostile intruder. The people themselves knew this and, when their voice was not heard, the priests finally used their agitation for their ends and imprinted on the hatred a purely ecclesiastical stamp.

The Jewish and Jew-friendly journalists of our age speak in eloquent tones of the cruel persecutions of the poor innocent Jews. They can dish out this fairy-tale so much more extensively since they know very well that nowadays at most one man in a thousand knows the details of the actual relations. The persecutions were cruel, if one assumes a humanitarian point of view, but nonetheless necessary. For the history of the Jews, where it stood in a state of mutual interaction with that of the peoples of the West, should not be begun with the Inquisition, as it mostly happens in order to throw sand in one's eyes, but from the standpoint of the Jewish immigration, through which alone one learns to understand how the ground had been prepared for the persecutions of the Church.

## The Jews in Portugal

It cannot be strictly ascertained when the Jews immigrated into Portugal; however, from the 11th century already we possess some reports which permit no doubts on the fact that they were in possession of all civil rights, that they could acquire land and property, indeed in several cases enjoyed preferential rights.[139] We see therefore that, already at this time, there did not exist any aversion on the part of the Portuguese or, in case the Jews were also, as foreigners, not considered in a friendly way, nowhere were difficulties made for them in their life or activity but, on the contrary, privileges were soon granted to them. They formed a state within a state, had their own jurisdiction which, though different from the state laws, was recognised by the government. The chief rabbi was at the same time a royal official and constantly enjoyed influence at the court, he had judicial authority over all Jewish communities, he combined in his hands the offices of official and penal authority, which was otherwise considered as the right of only the sovereign himself.

In a legal dispute between a Jew and a Christian, a Jew, in case he was the prosecuted, could be brought to court only by his rabbi; the Christian had to present himself to the defendant's forum. Christian judges could in no way interfere in disputes between Jews and Jews, and no Jew could denounce his fellow tribesman in a state court. Jewish religious customs were strictly followed, the Jews could not be summoned to any official activities on the Sabbath and on their holidays, for, as it states in a decree of King Alfonso III (1248-79): "Since they (the Jews) are obliged by their religion to celebrate the Sabbath, nobody should have them summoned to court on this day". And, besides, since several tax burdens were lifted from off the Jews that the local population had to bear, so it came about that as foreigners in the country they not only enjoyed equal rights but formed a privileged section of the population.

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[139] Kunstmann, *Rechtsverhältnisse der Juden.*

The Jews had acquired great wealth through slave-trade and finance businesses which they used forthwith to loan money to the needy local population and the city-dweller at high interest. Already under the reign of the above-mentioned Alfonso III, who had generously granted all freedoms to them, there appeared in many places of the empire complaints about unheard of usury and the king was forced to pass laws against this; these ruled that the interests on capital could not increase.

Since these clauses bore little fruit, the next king, Don Diniz (1279), tried to force the Jews by law to agricultural work and residence in order to lead them away from usurious businesses. He stipulated an order to the Jewish Braganzas that they had to buy every year a certain sum of houses, vine- and farm-land without having the right to dispose of these landed properties. Every newly arrived Jew had to contribute his share to the purchase amount. Through this opportunity, however, all the rights of the Jews were at the same time further strengthened, every attack against them and every contempt of them was strictly forbidden.

This desire to make of the Jews farmers and citizens failed completely, for it was easily possible for the Chief Rabbi and Finance Minister Don Juda (who, according to Graetz, was so rich as to be able to advance money for the purchase of entire cities) and other high personages among Israel to gradually thwart the enforcement of the said clauses. The wealth of the Jews and, accordingly, their usury increased, they possessed the most beautiful palaces of Lisbon, they headed the financial businesses of the king and knew how to bring the poor and the rich into a relationship of economic dependence. When all requests for help to the king bore no fruit, a complaint was directed to the Pope in 1309 in which was expressed the indignation that the king surrounded himself with Jewish statesmen, that there was no business that did not pass through the hands of the Jews, that even bishops were held captive in cloisters. “The Jews are becoming proud and asserting themselves”, it says further, "they adorn their horses with toupees, and indulge in a luxury that has a disadvantageous effect on all the inhabitants of the land".

The displeasure of the people was indeed so intense that Alfonso IV (1325-57) strictly forbade the Jews to strut through the streets with golden chains and to adorn their horses with jewels, which had already been forbidden to the Christians previously. Further new complaints forced the king to a decree against usury (1353) wherein it was ruled that nobody could be forced to pay more than $33^1/3$%.

This ruling, which was felt by the Jews as an unprecedented limitation of their freedom, caused many of them to emigrate, a sign that they all hoped not to be subjected to such a violation in other countries. But since, along with them, immeasurable wealth would have left, Alfonso decided, in the interests of the country, to appropriate for the state a great part of the wealth of the Jews who wished to emigrate. This law marked him out in the eyes of the Jews as one of the most frightful oppressors of Jewry.

The above mentioned decree against usury seems not to have borne much fruit for, when the imperial cities gathered in 1361, complaints were again loudly raised against the Jewish commercial enterprise that was ruining the entire country.

But that did not help at all; quite on the contrary, the Jews saw to it through the then king Pedro I, the "model of justice", as one Jewish historian calls him,[140] that all penalties against usury would be abolished and that the unprecedented privilege would be granted to the Jews of making invalid all the objections of a Christian with regard to a business that they had sworn to be an honestly conducted one!

This "relief " (Kayserling) immoderately increased the influence of the Jews. They were the king's treasurers, tariff collectors in Lisbon, in general the highest officials in the country. In 1383, it came to a great popular uprising and thanks only to the efforts of the beloved imperial administrator and later king Joao was it possible to preserve the Jews from a bloody punishment. Now their conduct to their rescuer is remarkable. When Joao needed money for a war against Castile, the citizens of Lisbon donated to him as a gift 1,000,000 ducats, but the Jews just 70 marks in silver and 6000 reis, as a loan!

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[140] M. Kayserling, *Geschichte der Juden in Portugal*, p.23.

Thus were the Jews the lords of the land still, kept horses with silver harnesses, went about in the finest hoods and gilded daggers, occupied the most important offices, collected the tithes from churches and cloisters and had the insolence to do this even during the mass. A later king made complaints to a Jew whom he trusted about the provocative conduct of his fellow tribesmen since the people must be of the view that the Jews wading in gold and precious stones acquired this luxury through the robbery that they had committed on the Christians. "However I do not want you to answer me", he said, "for I know very well that only plunder and death will better you, then you will regret your deeds".

A new uprising that broke out in the absence of the king (1449) was again suppressed, but the arousal of the Portuguese people had already risen to such an extent that it was directed even at the king and could be quelled only through ruthless intervention. And so it went on for another half a century. The popular representatives continued to demand that church taxes should not be exempted to the Jews, that, in cases of dispute between Jews and Christians, a Christian judge should be called upon, that the sermons insulting Christianity in the synagogues be prosecuted, etc., all without any result. Then it may be right that, as it is reported, "the glowing hatred of the Portuguese people against the Jewish race no longer knew any bounds and now blazed in open flames".[141]

At the beginning of the 16th century, on the occasion of a clash between Jews and Christians, the displeasure that had been suppressed for so long then broke out devastatingly. The persecutions of the Jews began in Evora and then spread wider over Portugal. It had its greatest scope naturally in Lisbon. First of all, they tried to catch the richest Jew and tax-collector, Joao Mascerenhas, who had enforced the harshest laws against the people. He thought that he could even now posture like a lord, barricaded himself in his palace, and berated the crowd from his balcony. He was finally caught in flight over the rooftops and struck dead. In the course of 48 hours, according to some historians, 2000 and, according to others, 4000 Jews were said to have been killed. The penalty on the locals for that was carried out in all strictness and many were exiled and 50 men executed.

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[141] Kayserling, *op.cit.*, p.145.

Not long after, the Jews were again in control, and were able to ensure the monopoly of the corn sales so that the people found themselves through the systematic forcing of prices once again in their old situation. However, there appeared a great strengthening of the displeasure of the Portuguese in the form of the Inquisitorial Court, and from now on we see the persecutions of the Jews standing under the sign of religious fanaticism.

Nevertheless this is only their external aspect, since all the baptisms and torments did not resolve the Jewish question and their character remained the same. Greater persecutions were introduced, even systematic expulsions from the country, and this was effected with great severity. The Inquisitorial Court will always form one of the darkest chapters and will be an example defended by none of what the Jewish-Roman principle in its pure form must lead to if it were left to itself.

Nevertheless, in order to obtain a correct perspective of the well known events, it must be emphasised that the Inquisition was directed not only against the Jews but mainly against the Albigensians,[142] Waldensians[143] and Protestants. These were not less cruelly persecuted by Rome, indeed mostly worse than the Jews. Whereas the popes often took the latter under protection, and even called them "faithful subjects", the former heretics were handed over mercilessly to the terrible court.

But the time for Jewish persecutions was over, the proclamation of human rights introduced for the Jews of the whole world a new era and even for the local baptised Jews of Portugal; nowadays there thrives there a rich community and forms a fine branch on the tree of the Jewish world state.

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[142] [The Albigensians, or Cathars, were a heretic sect that flourished in the 12th and 13th centuries in Italy and southern France. They were dualists who posited a sharp distinction between the realms of spirit and matter and found the worldly ostentation of the Church repugnant.]

[143] [The Waldensians were a heretic sect founded by Peter Waldo of Lyons in the 12th century. During the Protestant Reformation many Waldensians joined the Reformed Church.]

## The Jews in France

If Portugal was a small state in which the relationships in the centre and in the provinces did not develop in especially different ways, France was a bigger country with a population diversely graded in character that was not easy to rule from one centre. Accordingly, the fate of the Jews is a varied one according to the strength of the French kings. But nevertheless we see, sooner or later, the same result: mutual hatred and Jewish persecution. When the Jews came to France is uncertain.

The first written reports date from the beginning of the 6th century and show us that even at that time the Jews lived spread out throughout the country. As the first documents show, the relationship between the Jews and the French was a completely peaceful one; the Jews could practise their customs and businesses unhindered, received and returned visits from local inhabitants, were accepted in the city police and army, in short, they enjoyed total civil rights.[144]

But soon there appeared tensions. When one recalls with what a number of dietary and moral laws the Jews came into the country, people who, in order to preserve the chosen from mixing and pollution with gentiles, directed their barbs against all non-Jews; if one can imagine that the hatred of Christ and Christians was a characteristic of the immigrants that could not be thrown off and that, in spite of assimilation, had to strike outwards as well, one will be able to understand very well the complaints of the local population when they declare that their refusal of Christian bread and wine represents a disregard, that arrogance is often plainly expressed in their statements on Christianity.

Added to this was the fact that the Jews, as their law demanded, forced all Christian slaves to follow Jewish ceremonial customs and forcibly circumcised them, which became a constant complaint in all countries. They abused their power over the slaves in such a way that the latter often had to seek protection against mistreatments.[145]

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[144] M. de Boissi, *Dissertations pour servir à l'histoire des Juifs*, Paris, 1785, Vol.II,p.18.

Thus it is not very surprising, especially when one takes into consideration the character of Rome, that the church councils abruptly opposed the tolerance of the local inhabitants, forbade mutual visits between Jews and Christians and prohibited miscegenation under penalty of excommunication,[146] enacted ordinances that would prevent the Jews from being able to force their slaves into customs insulting to the Christian religion and from taking up judicial positions in Christian cases.[147] To these conflicts were added now other events that had to further undermine the good relationship between Jews and Christians that still prevailed, in spite of everything, and that even prelates maintained in opposition to the counciliar decisions.

When, for example, Burgundian Arles was successfully besieged and defended itself against attack only with difficulty, a Jew had to stand sentinel one night on the city walls. In order to obtain a mild treatment for himself and his racial brothers, he threw a piece of paper weighted with a stone in the direction of the besiegers with an invitation to approach the wall at a certain hour with assault ladders. He then promised them to let them into the city on condition that they would spare him and his fellow tribesmen. But this letter did not fly far enough and was found the next day by a soldier of the garrison. That naturally aroused a great excitement in the city, the Jew was brought before the court and sentenced to death. The others stressed they were innocent of the treason and had had no idea of the plot. One knows nothing of their fate, though Fr. Daniel says that a Jewish persecution was close to being undertaken which was finally satisfied with the prohibition of Jews from standing guard.[148]

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[145] Boissi, *op.cit.*, Vol.II, p.26.

[146] Orleans, [A.D.] 533.

[147] Clermont, [A.D.] 535.

[148] Daniel, *Histoire de France*, 1729, Vol.I, p.66. [Gabriel Daniel (1649-1728) was a Jesuit priest whose *Histoire de France depuis l'établissement de la monarchie française* was published in 1713.

Whether that is right cannot be proved. Another incident similarly aroused a great tumult. In 576, when a Jew of Clermont wished to be baptised and, as was customary, went in white clothes to the baptistery he was doused with stinking oil by another. It was only thanks to the intervention of the bishop that the assailant was not beaten to death by the annoyed people. However the latter did not allow themselves to be held back from destroying the synagogue later.[149]

These and many other undeniable facts handed down to us show that not only the clergy bear the blame when, in similar cases, Jews were expelled from many dioceses, or, according to the custom then, had to be baptised. That the religion is only the expression of national feeling and that the latter cannot be changed by baptism was not known by the monks of that time, and how indeed should they have when even nowadays there are people who consider mere baptism to be sufficient to make a European out of a Jew.

The Jews were now excluded from all official and state positions, and finally expelled from France, though they came back with the decline of the power of the Merovingians.[150] Charlemagne, and especially Louis the Pious, favoured the Jews everywhere and thus there was soon established an unscrupulous commerce and usury of the Jews with complete lack of limitation in all the French lands. We see them enjoying great wealth in a short time and occupying high positions and a powerful contingent at the court, which was controlled by their money. Half of Paris is mortgaged to them and belongs to them as their property, the countless debtors are imprisoned or work as slaves for their Jews.[151]

The power and lack of conscience of the Jews appears to us especially clearly from the Annals of Lyons. Lyons was, already in Roman times, on account of its fortunate situation, a city of active trade: under Caesar, Augustus and Trajan it rose to a greater significance, and even when the capital of the Empire was transferred under Constantine to the Bosphorus, it did not lose its importance. It was a marketplace for silk, perfumes, precious stones from India, vases, gold-, silver- and alabaster-objects from Persia. Lions and tigers from Asia, panthers and birds from Africa, bronze sculptures from Corinth and Athens, in short, trade goods and rarities from the whole world, were sold in the forum of Lyons.[152]

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[149] Boissi, *op.cit.* Vol.II, p.31.

[150] [The Merovingian dynasty began with Childeric I (ca.457-481), whose son Clovis I (481-511) united the whole of Gaul under Merovingian rule. The Merovingian dynasty came to an end in 752 when Childeric III was deposed by the Pope.]

[151] J. de Bruel, *Theatre des* [*Antiquitéz*] *de Paris*, Paris, 1612, Vol.IV, p.1232. [Jacques du Breul (1528-1614) was a prior of the Saint-Germain-des-prés Abbey in Paris.]

When Rome disintegrated and the peoples from the North rushed in destroying everything before them, this wave swept also over Lyons and destroyed the peaceful life of the merchant. After the south of France was later once again overrun, this time by Arabs, the city recovered only in the 8th century. Romans, Burgundians, Goths and especially many Jews driven out by the Mohammedans, moved to Lyons. Through cunning trade, especially in slaves, they acquired great wealth so that Lyons soon became a "New Jerusalem".[153]

The Jews stole into the city and suburbs of the Christians and sold them to their co-religionists in Spain and Italy.[154] And since the Moors in the Iberian peninsula needed eunuchs, they produced and supplied these as well. Since they were protected by the officials who preferred to have the rich Jews as friends rather than as enemies, they soon conducted themselves provocatively and arrogantly with regard to the locals.

But the Christians still conducted themselves very cooperatively in relation to the progeny of Abraham, they observed the Sabbath more than Sunday, they paid visits to them, they ate with them during Holy Week, they listened to rabbinical sermons, etc.

This exaggerated friendliness with regard to the foreigners, who themselves maintained their religious observances and moral laws strictly and rigorously without caring about those of the locals in the least, created a hostile atmosphere among many Catholics, especially among the prelates. When Agobert was bishop of Lyons,[155] he decided to put an end to these one-sided ingratiations, forbade to the Christians intercourse with the Jews, prohibited them from selling slaves to them and performing service to the Jews. He even enacted a law which forbade the sale of meat and drink by Jews since the Jews only sold wares to Christians which they considered in some way to be impure.

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[152] C. Beaulieu, *Histoire du Commerce de Lyon*, Lyon, 1838, p.11. [*Histoire du commerce de l'industrie et des fabriques de Lyon depuis leur origine jusqu'à nos jours.*]

[153] Beaulieu, *op.cit.*, p.16.

[154] J. Schudt, *Jüdische Merkwürdigkeiten*, Frankfurt, 1718, Vol.IV, p.74.

This last ordinance especially set the Jews in a violent turmoil, they turned to Paris and from there two commissioners were sent to investigate the affair. In Lyons the Jews received them with rich hospitality and gold, so that their "freedoms" would be confirmed and they would receive more of them. The Jews could sell all their wares to the Christians, were subjected to corporal punishments only when their law demanded it, they were exempt from the divine ordeals through fire and water; they had the right to bring in slaves from foreign lands in order to do business with them in France and, in order to be able to celebrate the Sabbath according to their laws without losing anything thereby of their trade, market day was moved from Saturday to Sunday.

Through this success of the Jews their crest swelled powerfully, among the Christians these unheard of privileges naturally aroused the greatest indignation which was expressed in furious demonstrations but had as a result only the arrest of their leaders, wherefore many had to remain hidden or flee from the city. The Jews boasted publicly that they enjoyed the protection of the king, who honoured them on account of their patriarchs, and who always received them as guests. They gloated that people of quality at the court sought their company and acknowledged that Jews and Christians had only one law-giver, Moses.[156]

Agobert, who could not believe that the above-mentioned edicts of the king had been passed following a careful examination of the circumstances, wrote a letter to him in which he complained about the party commissioner and clarified to the king that there could not be a friendship between Jews and Christians since the former blasphemed the name of Christ, spoke of the Christians only with contempt as Nazarenes, and that it was impossible with self-respect to have relations with the enemies. He further informed the king about attested cases of kidnapping and slave trade with foreign lands. This letter made no impression at the court, whereupon Agobert sent off a second of similar content, which, however, had the same lack of success. Disgusted, he travelled himself to Paris, but there it was very coldly indicated to him to return home.

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[155] [Agobert (769-840) was one of the most learned prelates of his age and Bishop of Lyons from 816-840.]

[156] Boissi, *op.cit.*, Vol.II, p.68.

But the affair was not ended thereby. For, when some slaves belonging to foreign Jews reported after some time to the bishop in order to be baptised, the latter, after all the bad experiences, did not dare to do this straightaway. He offered to the Jews the canonically determined ransom, but the latter laughed at him; he turned to different prelates close to the court with the request for support; without success. On the contrary, the Jews had exerted their influence through the commissioner for Jewish affairs, who was there for nothing else but to watch over the privileges of the untouchables, and there appeared a new royal decree with the express prohibition of the baptism of Jewish slaves without the permission of their owners.

Agobert now turned to the court chaplain and requested him to exert his influence to bring about a revocation of this decree which expressed contempt for all church laws. He defended himself from the reproach of drawing their slaves from the Jews and forcing them to convert, but, he said, he had to demand that baptism should not be easily thwarted by the Jews. Even this step was in vain and the result was a refusal on the part of the government.

One can imagine in what mood the man was when he saw all the attempts to preserve the rights of the local inhabitants and of the national church from foreigners shattered lamentably and the Jewish palace owners posturing ever more provocatively.

It is then no wonder if he pours out his heart in a letter to the Archbishop of Narbonne, narrates to him the court intrigues and the unbearable conditions of his diocese produced by the Jewish trade and financial power and, at the end, powerfully curses the Jews: “All those who live under the law of Moses are clothed as with a cloak by baseness; the baseness enters their bones and clothes as water and oil flow in the human body. The Jews are cursed in city and country at the beginning and end of their life; the herds of the Jews are cursed, the meat that they eat, their vine, their businesses and their shops”.

I add these words because a historian of the 19th century uses them to proclaim sanctimoniously: “Such is the moderation of one of the most learned bishops of his century. And then one dares to reproach some rabbis for having spoken badly of the Christians”.[157]

One does not know what reader Bédarride imagines, for the hatred of Christ and Christians, this “most nationalistic trait in antiquity”,[158] was at that time already 800 years old, it was unequivocally laid down in the holy scriptures of the rabbis, it was already preached for centuries from the pulpit and expressed in a specific curse formula, it was expressed in the talk about the “Nazarenes”, in the Jewish moral laws, etc.

To be sure, Bédarride handles the affair of Bishop Agobert lightly, finds the privileges of the “Jews who are in every respect superior” to the Christians entirely in order, and shows surprise that the bishop of Lyons is of another opinion. The disarming and also naïve insolence of the Jew comes to the fore even here. That one was instructed to a certain degree even in the 9th century on the Jewish secrets is shown by a letter of the bishop of Lyons named after the death of Agobert, in which he takes up the affair once again. In this letter he requests the Archbishop of Rheims to go to the court in order to place the Jews like all the other citizens under the same state law, the more so since they are foreigners and have treated the Christians with contempt, called the apostles apostates, made a mockery of the gospel through distortion, called the Christian cult the worship of Baal and even Christ himself a prostitute’s son, born of Mary’s adultery with a gentile.

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[157] Bédarride, *Les Juifs en France*, Paris, 1861, p.462.

[158] Laible, *op.cit.*, p.14.

That all these complaints are justified does not need to be substantiated any more today. Even the pun on the word Evangelion is meant somewhat differently than the bishop thought, but is still right. For, out of Evangelion (message of salvation) Jewish humour had made avon-gillajon (sinful writing), just as out of beth-galja (place of light) beth-karja (pigsty).[159]

Louis was dead, and in his place Charles the Bald had entered, a ruler similarly well-disposed to the Jews. However, new grievances seem to have resulted in a limitation of Jewish "freedoms", at least in paper. Details are not known, but the Jews seemed to have had to pay $^1/10$ and Christians $^1/11$ of their incomes.

I have dealt with the entire affair of the bishops of Lyons in a more detailed way than the space available actually allowed since it seemed to me to be important to investigate one individual case closely. Only in this way does one obtain a real glimpse into the legal relations and intrigues, only in this way can one also obtain the ability to cast a glimpse behind the scenes of less clear cases since the forces that sometimes emerge clearly are, at other times, active only in a hidden way.

As an elaborate example, we see now two driving forces of the Middle Ages at work: financial relations and religious fanaticism. On the part of the Jews, we see a monstrous wealth acquired through trade and usury which engages assistants everywhere where it is necessary and organises for their goals, coupled with rigid religious principles and immoderate contempt of everything non-Jewish.

On the side of the Christians, we ascertain a heavy resistance against the subjugation under Jewish privileges going hand in hand with an equally fanatic religious fervour, at least after a closer acquaintance with the Jews. In most cases gold triumphs, and the Jews become more provocative after every success.

Accordingly the hatred of the population rises ever higher until it requires only a drop, in the form of an actual event or an emergent rumour, to cause the jar to overflow and produce the bitterest Jewish persecutions. At the end of the Lyons affair of Bishop Agobert, the German historian J. Schudt (1718) adds the following calm observation valid for all ages and especially for ours: “One sees that, as the adage has it, on the stage of this world the same drama is always played out, and only new characters enter one after the other; already more than 800 years ago the Jewish wealth had such a great power; it has that even today; that is why there are hidden everywhere so many Jewish bosses, among the great and the small; one respects them, speaks to them, often prefers them to Christians and finds that one is listened to more readily and willingly”.[160]

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[159] Laible, *op.cit.*

After several further agitations on account of the Jewish question, the foreign rule in Lyons came to a terrible end at the beginning of the 14th century. In 1310, the Jews were violently robbed of all their immobile properties by the aroused people and driven out of the city. They fled into the suburbs, they found asylum in Trevour, Chatillon and Dombes, but even there they continued their old practices, so that already after a few decades the situation developed similarly as in Lyons – and ended also similarly: in 1429 they were driven out of these places of asylum.[161]

When, in the 11th century, a wave of hysteria began to sweep over Europe and the Crusades began out of a mixture of lust for plunder and adventure, religious enthusiasm and hatred of heathens, it is understandable that this movement could not remain without an influence on the fate of the Jews. For, alongside wandering preachers who represented the conquest of the Holy Land as a duty of Christianity and heated religious fanaticism to a boiling point, went many people who had nothing to lose in their homeland.

And now, where the bands that held the state together comprehensively in times of peace were broken, we see the repressed passions of the priests and debtors being manifested without restraint. Before the departure, formal Jewish persecutions were preached and followed, Jews driven from city to city, and house to house, plundered and killed. If one reads the chapters of the Jew-hunts of those days, no humane thinker will be able to do so without shuddering and will have to be ashamed to find such pages in the history of Europe. But when he rereads them, not in order to excuse this frightfulness but to understand it, he will similarly see with a shudder that, in all the centres of France, Germany and other countries, parasites lived for centuries who conducted usury with the workforce and money of the people hosting them. If a storm-cloud discharged itself suddenly one stands in horror before the sacrifices of the catastrophe, but one should not overlook the fact that that represented a necessary consequence of an oppressed but not yet lamed popular force.

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[160] *Op.cit.*, Vol.IV, p.78.

[161] Guillaume Paradin, *Memoire de histoire de Lyon*, Lyon, 1573, Vol.II, p.245. [Guillaume Paradin was Dean of Beaujeu. His *Mémoires de l'histoire de Lyon* was first published in 1550 as *Mémoires pour servir à l'histoire de Lyon* .]

But, even during the Crusades themselves, the Jews remained, in spite of all the persecution, rich people. In Paris, the citizens and peasants were strongly indebted to them and had to, on account of the interest, work in hardest drudgery directly or indirectly in the service of the Jews. The knights, in order to have money for the Crusades, had pawned their goods many times to the Jews; indeed a historian (Paul Émile) states that it was the need for money for this purpose that occasioned the nobility's calling back Jews who had been driven out.

In 1146, the Abbot of Cluny describes the situation in the following way in a letter to Louis VII, in which he protests against the Jewish persecutions, and demands the following mandates: "what punishment is more just for these heinous people (the Jews) than that one deprive them of that which they have earned through deceit and stolen? Not through commitment to agricultural work or another honest occupation have they filled their barns with fruits, their coffers with gold and silver. They hide what they have deceitfully taken from the Christians and acquire at ridiculous prices the finest objects, which they buy from thieves.

When a robber steals a holy object, he goes to a Jew and sells the stolen object. An old but contemptible law encourages them in this scandalous trade. According to it, a Jew, with whom one finds stolen objects, is not obliged to return them, indeed not even to denounce the thief.

Their crime therefore remains unpunished; and that which makes the least thieving comrade of a Christian punishable makes the Jew rich. But let the wealth be taken from him that was acquired through dishonesty; the Christian army, which sacrifices its own lands and its money in order to defeat the Saracens, should not spare the treasuries of the Jews".[162]

Under Philippe-Auguste,[163] the Jews had a similar affluence and property, and the king, like all the rulers, was not badly disposed towards them. When he was once in St. Germain en Laye, he received the news that in Bray a Christian, on account of a robbery of a Jew, had been handed over to the latter for sentencing and that they had bound his hands behind him, crowned his head with thorns, dragged him through the streets and finally hanged him. This permitted the king to burn over 80 Jews.

The mood of the people against the Jews was however embittered to such an extent that Philippe-Auguste found himself obliged to investigate the oppressions, confiscate many possessions of the Jews and expel them from the country, which however was not strictly followed. "This year", writes the historian Rigord, "deserves to become a celebratory year, because on account of these measures the Christians obtained forever their freedom which had been suppressed by the Jews".[164]

Since 1181, however, the Jews were finally driven out from some cities: from Rouen, Étampes, etc. even though they remained in many others.

The 13th and following centuries were, for the Jews, in spite of their repeated expulsions, a time of wealth and power such as they have reacquired only in the 20th century.

The relations with the Jews developed in many different ways in different parts of France; people were most tolerant in the south, where the Albigensians, through their opposition to the principles of the Catholic Church, treated the Jews as their apparent confederates – for which reason these could quietly collect endless wealth until even for them came the bitter end, somewhat later than in the rest of France.

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[162] See André Réville, *Les paysans au Moyen-Âge*, p.3 [The social historian André Reville's *Les Paysans au Moyen-Âge (XIIIème et XIVème siècles)* was published in 1896.]; and Depping, *Histoire des Juifs dans le Moyen-Âge*.

[163] [Philippe Auguste (1165-1223) was the last of the Kings of the Franks and, from 1190, the first King of France, Philippe II.]

[164] Depping, *op.cit.*, p.137.

Let us observe first the situation in central France. Impoverished by the tumult of war and the Crusades and in need of money as the inhabitants were, the Jews found themselves in the fortunate position to be able to set the interest rate at an increasingly higher level. The result was that the temporary alleviation through financial loan was transformed into its opposite.

The people found themselves deprived of all cash, which was increasingly concentrated in the hands of Jews. Dukes, counts, barons and bishops were indebted, but especially the common people, and the situation became from day to day more desperate, with the Jews in their insatiability not thinking to distance themselves from the immoderate usury. They had indeed even given up trade almost completely, did not attend the fairs to sell their own wares like the immigrant Italians, Flemish and other peoples, and not even to conduct intermediary trade, but only to lend money to merchants on interest. They did not even try to obtain trade privileges for themselves but only permission to demand an increasingly higher interest. But where the Jews conducted individual small businesses the authorities found themselves constantly compelled to insist on trade in fresh goods since the descendants of Abraham went about it only fraudulently.[165]

The Jews had for a very long time the total possibility to devote themselves to a regulated trade, manual work or agriculture, but they were not interested in it. Louis IX even wanted to induce them through an edict to earn their bread through manual work, but in vain. The interest rate was set at 40%, it was naturally not observed, the Jews knew how to get round all the rules related to that. Of course they did not demand more than 40% but allowed themselves to issue the promissory note for a much higher amount than they actually loaned. This was also forbidden in the strictest manner. In vain!

Then, in order to protect the poorest, it was forbidden to the Jews to loan money to labourers on interest, but precisely these were the most in need of it. In the Paris archives there is, among other things, a 12-foot long manuscript with the inscriptions of persons who brought forward complaints against the illegalities of Jewish money men. Certainly a very important document! Laws for the protection of the plundered population under Louis VIII and IX were without any result; the country dwellers, unable to pay their debts, sold their possessions and were often thrown into prison by the Jews. Finally the Jews were expelled from the country by Philippe the Fair (1306).

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[165] For more details, see Depping, *op.cit.*

But the Jewish question was not finished thereby. The immobile property of the Jews was indeed confiscated, but to the debtors a time-limit of 20 years was set for payment. Since the Jews, even though no longer living in France, were however constantly kept informed of the course of events, they offered their help when they discovered that a determination of the entire amount of debt due to them was to be prepared. This was accepted; they used their stay to immediately bribe the French officials – and to begin new usurious businesses. The old debtor lists which they presented showed so many names of widows, orphans and other poor people that they were declared to be false and dishonest, and the Jews were once again expelled.

This however did not prevent them from setting all levers in motion to be able to move back once again, which was then also granted to them. All debts were declared as being just, the impossibility of penalising all earlier dealings ensured, all privileges were to be established and they were to be accepted as citizens.

But there was repeated once again precisely the same thing as earlier. The Jews conducted usury and were expelled; however, Jean II allowed them to continue to live in France (1360). The severe feuds that had transpired under Jean the Good, the bloody civil wars, the unfortunate Treaty of Brétigny,[166] all this had further undermined the financial powers; now it seemed a good opportunity to fill the state treasury somewhat, if one would permit the Jews entry but took from them a good sum of money for it. But these measures came to be expensive for the kingdom. For the Jewish representative in Paris, Manasse de Vesou, a crafty diplomat, knew how to demand unheard of privileges: the loan interests were raised up to 80%, the pronouncement of a Jew alone sufficed to prove a claim of debt against a Christian. The Jews were withdrawn from the jurisdiction of all the judicial authorities of the land and subjected only to a special government commissioner.

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[166] [The Treaty of Brétigny was signed in 1360 between King Edward III of England and King Jean II (the Good) of France four years after Jean II was taken prisoner at the Battle of Poitiers in 1356. Through this treaty France lost much territory to England, though it also provided the two countries with a respite of nine years during the Hundred Years' War (1337-1453).]

And it happened again as it had to. The people who had recourse to Jewish money saw their debts soon rise inordinately and many, bereft of all possessions, had to perform slave service to the Jews. In their blindness and their insatiability the Jews did not satisfy themselves now with the permitted 80% but crossed even this limit. Complaints against this were struck down by the Jewish money, the king himself found himself dependent, whereupon new favours were wrung from him with regard to the trade at the annual market.

Now, when an uprising broke out in Paris in 1380 and many Jews were driven out and killed, the others used the opportunity to lament their poverty and to give out that they had lost all their pawns. They also saw to it that their return would be cancelled. But, regardless of this naturally faked poverty, they supported the king with money, in his war as well as other duties, whereby they made him still more obliged to them.

Finally they obtained from the inept Charles VII (1388) the ultimate: the permission to take not only 80% but also compound interest! And when a loud murmuring went through the people, the king passed an edict according to which the Jews were protected from all complaints for ten years.

Never had usury reached such a monstrous and legally approved height in France, and it was naturally clear – which, however, the greedy usurers could never in their blindness perceive at the right time in the course of their entire history – that this condition could not be sustained for a long time. A short period of triumph was granted to the Jews in France, Burgundy, Provence and elsewhere, then the Jewish question ended the same way as everywhere. An incident in itself without importance gave the final warrant for a Jewish persecution and, on 17 September 1394, the Jews were finally (that is, until the day of the "freedom of human rights") deprived of their privileges, their goods were confiscated and they were expelled from France. Since that time they did not lead a legally permitted life there any more.

The south of France had, as mentioned, been at first very lenient towards the Jews, but even there there arose increasingly more complaints. In 1484, there occurs a great Jewish persecution in Arles; Provence turns directly to the King of France with a request for help against the unscrupulousness of the Jews, Marseilles sends delegates to Paris in 1487 with an express request to enforce the expulsion of the Jews since they have ruined the land through usury. And so, from 1498 to 1501, the Jews were expelled even from the so hospitable south.

As far as the north was concerned, they had shortened the process in an energetic, sometimes brutal, manner, especially in Brittany. In 1239, the estates of the dukes met, declared the debtors freed of their obligation, ordered the return of pawned money and decided to expel the Jews of the land.

The duke, the barons and the bishops swore to never let the Jews again into Brittany; since then there has been no Jew here, since it seems that this decision, unlike in so many other provinces and lands, was carried out actually and mercilessly.

An interesting, nay piquant, counter-example is offered by the fate of the small Jewish community in Pamiers at the foot of the Pyrenees. Here the rabbis had enforced rules of a strict sort regulating the entire life of the Jews. The Jews were compelled to moderation in every relationship, the women were forbidden to wear rich jewels, the children could not be gifted any fine clothes, the sons were bequeathed only a small amount of money, gambling was strictly forbidden, etc.

These rules were energetically reinforced by the Christian authorities so that they did not just remain on paper. And here there has been, in spite of religious differences, no Jewish question through all the years. When the descendants of Abraham were expelled from France, the Count of Foix, under whose protection the community of Pamiers stood, directed a request to the king to make an exception of his Jews.

This wish however was not granted and those forced into innocent behaviour here had to share the fate of their crooked blood-brothers from the other provinces.

This would be in very short strokes the entire history of the Jews until the harbingers of the French Revolution. I have left out in the last remarks the religious differences in order to be able to point out the central theme of social conflicts passing through them more clearly. In fact, apart from usury, other factors were at work in bringing about the fate of the Jews, as every great movement is indeed constituted of many forces.

The priests fervently fulminated in their councils against the unbelievers, often made attempts through sermons and even in less gentle ways to allow them to enter the heart of the Church; they had the Talmud, where they could get hold of them, burnt, forgave the Jews their insult of the Church, the sacrifice of a Christian child on Good Friday, etc.

The Jews for their part sharpened their laws of separation and cursed Christ and the Christians all week long in their synagogues. Unfortunately the Inquisition demanded victims even in France, since it caused a religious madness, but, on the other hand, the public sentiment rose against it more powerfully here than in Spain and Portugal (here however it must be remarked that the heresy courts in Spain were not seldom criminal courts and disguised cases of actually social-national conflicts).

The stronger and more conscious the national feeling in France now became, the more it set itself in conscious opposition to the racial arrogance of the Jews and caused an aversion that had been only vaguely felt earlier to emerge more clearly into the foreground.

And so both these forces can be shown to have helped to bring about a sharpening of the relations between Jews and Christians. But the situation became catastrophic for both sides through the plundering of the inhabitants carried out with demonic energy throughout the social structure.

If philo-Jewish scholars and, naturally, all Jews throw the entire blame of these upheavals of national life onto the kings and maintain that they had only used the poor Jew, taken away his money from him, but thereby forced him to live on usury, it is of course far from my intention to represent the kings as innocent angels. They needed money for wars and the maintenance of the court and were not especially selective in their methods of obtaining such for themselves. That the Jew, who always disposed of money, seemed to them very welcome many times can be well believed even if it is not expressly proven.

In the life of the young nations of that time things fermented and brewed everywhere, great movements of the wildly fermenting brew swept through the world; wars broke out, but at the same time formed the national personalities. Every prince defended himself with his life against another until a greater united them both under his sceptre.

In these times, when it was a matter mainly of national existence, one cannot achieve much with moralising judgements, and to want to grant absolute impunity in the case of every turmoil to the small minority of Jews alone would also be asking too much. Nevertheless, even if we could quite calmly consider the prince constantly in need of money as a tempter of the Jew, the fact however remains that it was precisely Jews who always played the above described role of usurer.

To the one-sided opinion that the Jews could have done nothing else but conduct usury can be opposed the simple question why they did not turn, as Louis le Hutin[167] and Louis IX had wished to force them to, to manufacture and agriculture.[168] Then there would have been no Jewish question also.

If we leave aside here every moral evaluation, we must indeed understand all the events repeating themselves constantly, with the same results, as necessities of Nature that formed consequences from the contact of the people of Europe and Asia with the Jewish people wherever they were not consciously restrained, just as they form them today and will form them tomorrow. Since the last expulsion, the Jews lived in France not in closed communities but scattered throughout the land.

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[167] [Louis X (1289-1316) was known as "le Hutin", the quarreller.]

[168] The prohibition to own land dates only from the 13th century.

With the conquest of Alsace, however, they received a manifold increase and soon the Jewish question stood once again as the order of the day. Through the intrigues of the royal court purveyor, Cerfbeer,[169] over many years, through a trial initiated by him against the city of Strasbourg, during which the Jew was able to hide behind the person of the king, the paths were prepared already for the posing of the question of the emancipation of the Jews.

After the storming of the Bastille, naturally, more levers were set in motion. At the Constituent Assembly they dared, to be sure not directly – since they awaited from the Alsace deputies the most unpleasant truths regarding the plundering by the Jews – but first secured their back through a decision of the Paris city administration to pronounce itself in favour of the abolition of the Jewish laws.

Mirabeau,[170] who was fully indebted to the Jews, had already for a long time been obliged to them. The already mentioned Cerfbeer had approached Moses Mendelssohn with a request to use his great reputation even among the Christians to champion the emancipation of the Jews through a written work.

But the latter did not consider it practical and did what many of the tribe of Judah before and after him did: he pushed forward a non-Jew as his spokesman, the young Dohm,[171] who then, inspired by Mendelssohn, wrote an "epoch-making" work on the reform of the Jewish policy. As today, then too major politics was already being conducted in the Jewish salons of Berlin. An especially striking one was that of Henriette Herz.[172] Here diplomats of all countries met, here Mirabeau made the acquaintance of the German stooge Dohm. Mirabeau had "pressing reasons" to be enthusiastic about the Jews, wrote even a work on Jewish reforms and stood in the National Assembly as their representative.

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[169] [Herz Cerfbeer (1730-1793) was a French Jewish contractor to the French army and philanthropist. Louis XVI granted him special permission to dwell in Strasbourg in spite of the laws prohibiting Jews from settlement in that city. Cerfbeer established factories in Strasbourg in which he employed Jews and, through Mendelssohn, got the support of Christian Wilhelm von Dohm in advocating the betterment of the condition of the Jews in France.]

[170] [Gabriel Riqueti, Count Mirabeau (1749-1791), was a moderate Revolutionary and Freemason.]

[171] [Christian Wilhelm von Dohm (1751-1820) was a German historian who staunchly advocated the emancipation of the Jews.]

What was the use of the Alsatian Rewbell[173] pointing out that one could not solve the Jewish question through clauses, he was thrust aside.

Indeed, when he wanted to speak in a further sitting against the false consideration of the Jewish question (it had been once again discussed purely in the domain of religion), he was cried down by Régnault,[174] one of the petitioners: "I demand that all be called to order who wish to speak against this proposition (of the Jewish emancipation) for thereby the Constitution itself is attacked".[175]

Rewbell however did not give up the matter as lost and, in one of the next sittings, he recounted the monstrous usury of the Jews in Alsace.

He spoke about the assets of the inhabitants which did not amount to more than 3 million, who however were burdened with 15 million in debts, of which 12 million purely usurious, about the plundering of many families, etc. In vain, the clause won.[176]

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[172] [Henriette Herz (1764-1847) was a Jewish socialite whose salon in Berlin was attended by many of the best German literary and philosophical figures of the age. Under the influence of Friedrich Schleiermacher she converted to Protestantism.]

[173] [Jean-François Rewbell (1747-1807) was a French lawyer who distinguished himself in the National Constituent Assembly by his oratory and support of reforms though he opposed the granting of citizenship rights to Alsatian Jews.]

[174] [Michel-Louis Étienne, Count Regnault de St. Jean d'Angély (1761-1819) was a member of the National Constituent Assembly which lasted from 1789 to 1791 and a liberal who sought to reconcile the new ideas of the age with monarchical ones.]

[175] Hallez, *Les Juifs en France*, Paris, 1845, p.174. [Théophile Hallez, *Des Juifs en France: De leur état moral et politique depuis les premiers temps de la monarchie jusqu'à nos jours*. Hallez was a lawyer who criticised the segregation of the Jews but blamed the Jews themselves for this condition.]

[176] Hallez, *op.cit.*, p.176.

In 1806 and 1807, Napoleon occupied himself very energetically with the Jews and gave the delegates twelve questions to answer: whether polygamy was permitted, whether usury was permitted, whether the Jews considered the French as their brothers, etc. After hundreds of years the Great Sanhedrin was gathered together, 71 delegates of all of Jewry, in order to give an answer to that. It was, naturally, to the effect that the Jewish laws were full of humanity, usury was forbidden, the French were the brothers of the Jews, etc. All that however in a language twisted and turned according to the Talmudic tradition. This entire fabrication was naturally a falsehood from beginning to end.

Even the Jewish historian, Abraham Geiger, said about it: "In France there was still a post-war, that is, on account of the Alsatian Jews, who were disgusting on account of usury. This and the separation from the French citizenry drew Napoleon's attention and he wanted here too to provide assistance with a bold grip. A Collection of Notables and a Sanhedrin were to document their attitude with their own explanations and influence their co-religionists.

Except that authority is lacking in Jewry, for that inner development is necessary. The old actors Beer and Furtado operated aggressively, rabbis like Sinzheim and Vita di Cologna were able to lead cleverly, but the whole thing was a big lie or at least a show. The recognition of the French as brothers was a clause false to the legal separation, the question whether a Jewess may marry a Christian was answered untruthfully, that only marriages with foreign idolatrous peoples are forbidden and the European peoples are not idolatrous ... The questions were immature, the answers mere clever serpentine coils, the whole thing without any consequence".[177]

These words of a learned Jew exempt me from any closer argument (a small sample of the sophistry employed was already presented earlier); the chosen 71 men who sententiously called upon the Lord God everywhere had thus simply lied. If one has understood the spirit of the Talmud, then one understands that, for its followers, it was not considered a crime to dupe the gentiles. But it was a revered "learnedness" of the widely renowned Wise Men of Pumbedita[178] that, already from most ancient times, "was able to make black white and white black". The main thing was that the last borders fell; this goal was then fully realised: the Jews entered armed with the same legally recognised unscrupulousness as of earlier times into the society of the European states, which were themselves being disarmed. After hundred years had passed, we saw them as the financial masters of the world.

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[177] *Nachgelassene Schriften*, Vol.II, p.239.

[178] [Pumbedita was a city in ancient Babylon (close to modern-day Fallujah) where the Babylonian Talmud was developed.]

# Jewry and Politics

## Historical overview

One of the many lies of our times that is eagerly spread by Jews and defenders of Jews consists in the opinion that only in the present time can the Jewish nation act politically, that only in the present time are they taken into consideration. The falsehood that again, like many others in the past, aims at cultivating compassion for the "innocently persecuted" and "oppressed" people of Jewry must finally stop conducting its mischief.

For, though the Jews were also spread throughout the world (it is to be noted, through their own impulse), they maintained a very close community not only where they lived together abroad but also stood in constant connection with their fellow tribesmen in the most distant lands: merchant ships and caravans brought news of all sorts from all the places of the world and conducted back such.

In this way were the Jews informed not only of the events in their own community and nation but no less of the commercial and political conditions of all countries, which ensured them an advantage over other peoples in every relationship.

We have got correspondences which offer convincing evidence for the constant international connection of the Jews. Thus there lived in Barcelona in the 13th century one of the best-known Talmudists of his time, Salomon ben Adereth.[179] His name was spread through distant lands by Jewish travellers and the rabbis of their communities directed questions of all kinds to the wise man in Spain. His "responses", altogether 6000 in number, show that he was in immediate written correspondence with the Jews in Portugal, France, Bohemia, Germany, indeed stood in connection even with Constantinople and the cities of Asia and North Africa."Glancing through these responses one cannot avoid astonishment", says a Jewish historian, "at the remarkable means of communication which were at the command of the Jews in spite of all obstacles …; for a scholar in Austerlitz or in German Mühlhausen it seems not to have been less easy to have his letters sent to Spain than for one in Vienna, Rome or Avignon".[180] A further proof of the well organised news network of the Jews is given by the following incident:

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[179] [Solomon or Shlomo ben Aderet (1235-1310) was a well-known Sephardic banker and rabbi.]

On the African coast, there were always pockets of countless Turkish pirates. Here the Jews nested by preference. They were treated well by the Turks since they paid them a toll, bought the stolen goods immediately and expedited them; mainly, however, for their espionage service.

"They maintained", says a writer of that time (17th century) "a widespread correspondence throughout Christendom so that the Turks enjoyed through them a great gain in the trading of slaves.

At the same time they could be alerted in time regarding what was being planned to be undertaken in Christendom. Thus it happened that, in 1662, the city of Hamburg equipped two warships to protect their ships from pirates. The ships were not yet fully at sea when slaves from Algeria wrote that the pirates knew all the circumstances: how strong, how many people on the fleet, and what course the ship's course would take".[181]

That the Jews were best oriented on foreign relations and possessed good connections in all countries is also not an achievement of our time but was already the case for centuries. So it is also understandable that European princes often sought Jews as political advisors: Charlemagne, for example, gave his envoys to Persia (both of whom, strangely, died during the journey) a Jew as escort in the correct calculation that the latter could best and most quickly learn from the Jews there all that was worth knowing; the Spanish kings were constantly surrounded by Jewish advisors, and not less the princes of Fez and Tripoli, the Sultan and other rulers.

Thus these people, scattered through the world and yet indissolubly connected, played a perceptible role in the politics of nations already in the earliest times. They may unquestionably have rendered services to many princes, but it is not less certain that they more often brought great calamity on them. Here a fundamental observation is in order. The Jews, no matter into what kingdom they may have entered, came as a self-enclosed people that nowhere and never showed the least desire to get more closely involved with the native people than was absolutely necessary for trading.

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[180] J.S. Bloch, *Die Juden in Spanien,* Leipzig, 1875, p.86.

[181] J. Schudt, *Jüdische Merkwürdigkeiten,* 1714, Vol.I, p.88.

From the start, on account of a natural and highly developed arrogance, they looked upon all peoples as inferior and it was out of the question that the Jew would merge with the host providing him hospitality. And then it is natural (leaving aside moral evaluation) that he, where he was called to, or was able to creep into, eminent positions, dealt in such a way as seemed best to his personal and national requirements.

The interests of the country could coincide with those of the Jews, in that case they were supported; if not, they were abandoned. Anybody who has an idea of how tenaciously the Jews held together in religion and politics, in spite of all the self-induced persecutions, how they, moving from country to country, became only more rigid and hard will not find it hard to understand that these people, apart from very few exceptions naturally, were not able to conceive of the idea of state citizenship and in general to raise themselves to the disinterested concept of duty.

Even if in earlier ages Jewish policy was one limited to a few nations, and not yet one encompassing the whole world, and if it may not have been conducted so deliberately as today, the national factor always stood, along with the purely personal, in the foreground.

At first this activity was directed mostly against the people hosting them and, as mentioned, only where the interests of the Jews were promoted as well were services rendered to the country in question. Johann Chrysostomus[182] already found himself compelled to raise his voice: “These traitors, these worst of villains, betray our fatherland, our strength to the Turks; and we tolerate them, we feed them! That is to stir up the damage to our hearts, to warm the serpent at our breast!"[183]

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[182] [Joannes Chrysostomus (ca.347-407) was Archbishop of Constantinople and an early Church Father. His exegetical homilies on the Bible are classics of Christian literature and his Divine Liturgy is still used by the Eastern Orthodox Church. His eight homilies against Jews and Judaising Christians were collectively edited as *Adversus Judaeos* (Against the Jews) by the Benedictine monk Bernard de Montfaucon (1655-1741).]

Already before the outbreak of the Crusades, the Saracens were on every occasion informed by European Jews of the intentions of Europe and could take measures against them in time. When the kings of Leon, Castile, and other lands (ca. 1221) stood at war with the Moors, the latter used Jews close to the Spanish courts as spies who betrayed the plans and preparations of Christendom; similarly, when the Duke of Florence was preparing an attack on the island of Negroponte, the undertaking was soon betrayed to the Turks by Jews from Livorno,[184] indeed they provided the Turks with arms and ammunition, just as the Venetians in the Kandish War in Istria[185] in 1646 also captured a ship loaded by the Jews with war materials which was bound for Constantinople. When Cardinal Jimenez began in 1509 a campaign against Oran,[186] the conquest of the city would have been difficult for him if some traitors had not been found, at whose head stood the Jew Catorra,[187] who thereby demanded many freedoms for his co-religionists. In 1513, the Portuguese besieged the city of Azamor.[188] Their attacks were bravely resisted by the Moors, but their leader fell in one of them, which caused a disturbance in their camp. The numerous Jews represented in Azamor held a meeting in which they decided to open the gates of the city to the Portuguese if they would swear to save the Jews. The Portuguese commander, the Duke of Braganza, was glad to avert a strenuous siege, agreed, and Azamor was given over to him by the Jewish treachery. The city was, according to the custom of those times, plundered and only the houses of the Jews, with notices in front of them, protected therefrom.[189]

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[183] Cited in des Mousseaux, *Le Juif, le judaisme et la judaisation des peuples chrétiens*, p.106.

[184] A. Favyn, *Histoire de Navarre*.

[185] [Istria is a peninsula in the Adriatic Sea that is today shared between Italy, Slovenia and Croatia.]

[186] [A city on the northwestern coast of Algeria]

[187] Boissi, *Dissertations*.

[188] [A city in Morocco southwest of Casablanca]

[189] Boissi, *Dissertations*.

Again, with the help of the Jews, the Portuguese conquered the city of Safi[190] in 1508; since the conquerors however were not very numerous, they were forced to hole themselves up in the castle. In the city there was a conflict between two mutually warring parties and, since a strife among the citizens was very opportune for the Portuguese army commander Azambuja, he had letters with similar content delivered through a Jewish doctor to the leaders of the rival parties, both of whom the Jew knew very well, in which it was written that one opponent sought to kill the other, and then came the invitation to unite however with the Portuguese. Both of the leaders fell for the trap and Azambuja could now finally conquer the city.[191]

The city of Cithibeb[192] had declared independence from the princes of the Fez and conducted for three years a war for its independence. It owed its success especially to its commanders. Recognising this, the prince of Fez decided to kill the leader, if possible secretly. For this a Jewish doctor from Cithibeb offered his services, poisoned the leader and, rendered demoralised in this way, the city gave itself up to the besiegers.[193]

When, in the time of Trajan,[194] the Jews in Cyrenaica were so numerous that they formed the majority of the population they did as later in Cyprus: they slaughtered all the other inhabitants, 220,000 in all. Even so, Isaac Orobio de Castro[195] could, much later, report very proudly: “As the Turkish and Persian kings and their governors do not undertake anything without the Jews, so the envoys can bring the businesses of their kings to a successful conclusion only through the mediation of the Jews”.

These few cases can be multiplied at will, whereby it must be emphasised that one can quite ignore those where it actually went badly with the Jews, even if never without their own provocation, and they therefore had been able to act on the basis of a feeling of revenge as, in the time of the Jewish persecutions, Duarte de Paz, famous for his tricks, did, who was the Portuguese envoy in Rome and in this capacity set all levers in motion with the Pope against the King of Portugal with an express licensing and generous support of his fellow tribesmen in Lisbon.

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[190] [A city on the Atlantic coast of Morocco]

[191] Kayserling, *Geschichte der Juden in Portugal.*

[192] [In Morocco]

[193] Jean Leon, *Description de l’Afrique*, in Boissi.

[194] [Trajan (53-117) was Roman Emperor from A.D. 98 to 117.]

[195] [de Castro (1617-1687) was a Portuguese Jewish physician and philosopher who first lived in Spain, where he was persecuted by the Inquisition, and then moved to Toulouse and Amsterdam, where he continued to profess and practise medicine; cf. p. 181 below.]

Thus did the Jewish activity operate in the countries of the world from olden times until the Congress of Vienna,[196] at which already the Rothschilds carried out their policies that were disastrous for Germany, and until the Treaty of 1871[197] and, more than ever, in our present time. On that the following observation.

## The Jew and the German

It is good to differentiate, in the case of the cold intellect of the Jewish personality, between two factors: between rational motivations and those of a more sentimental nature. To the former belong the clear pursuit of personal as well as national interests and the evaluation of these in the entry into the politics of states; to the latter the passion of hatred against other nations that often burns through these calculations.

Not always was the Jew, as soon as he acquired influence, the cool businessman and politician; often some insatiability thrust him into immoderation and had for himself the most bitter consequences. Less eagerly conducted exploitation and usury, a less emphasised religious and national arrogance would have fully spared him many sorrows; but the Jewish principle of the exploitation of all peoples, as Dostoyevsky, Fichte, Goethe and other greats recognised it, born of the deep aversion to everything non-Jewish, finally made of the apparently cold Jew a passionate hater. This hatred is as old as Judaism itself, and is manifested everywhere according to the direction that is open to it. The present age is now an arena of hardly controlled Jewish passions that have combined with a goal-oriented world-politics led by immensely rich men; and in the main this Jewish hatred is directed against two peoples: against the Russian and the German. These facts that have always been present can be dismissed with a smile only by a child or a Jewish boss. It oozes from all the leaves of the forest of Jewish newspapers, and it resounds, only half hidden, from the mouths of Jewish politicians

And to understand the same more deeply: no people in the world despises mysticism, the apprehension of a secret that can be put in words only with difficulty, so much as the Jews. They consider the absence of such a quality not as a lack, on the contrary, as the sign of an outstanding gift, and boast that they do not possess either mythology or allegories (the necessary consequence of all mysticism). One need only cast one glance at the history of religions to confirm that. Let me give you just one sentence dating from 1905: "Judaism is the only one of all the religions that has not created any mythology and, what is to be stressed more, basically contradicts every mythology".[198] Further: "The religion is removed from all mysticism and all esotericism",[199] and many other passages. Now there is in Europe perhaps no nation that has explored and explained the inner mystery of man as the German. It therefore forms in its deepest character the spiritual antithesis of the Jew; if, however, anybody thinks that this remained without any influence on conduct he is greatly mistaken. For what stands in the deepest core of man as oppositions, law and religion, formula and imagination, dogma and symbol, that will manifest itself on the surface of life as an opposition, mostly unconsciously, but not less clearly for that reason. And one who has explored the Russian soul somewhat will also hear from it deep tones which almost never achieve a synthesis but stand no less in opposition to the disposition of the Jew.

To that is added, in the case of the German, his proverbial honesty and incorruptibility (which unfortunately has suffered much

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[196] [The Congress of Vienna took place in 1814-1815 and was chaired by the Austrian prince Metternich. After the Revolutionary and Napoleonic Wars it sought to redraw national borders within Europe in such as way as to effect a balance of power.]
[197] [The Franco-Prussian War was concluded by a peace treaty that was signed first in Versailles in 1871 and then ratified, in the same year, in Frankfurt. It marked the rise of a unified German Empire.]
[198] L. Bäck, *Wesen des Judentums*, Berlin, 1905. p.62.
[199] *Ibid.*, p.22.

through war and revolution), and also his simplicity, clumsiness, and trustworthiness, all factors that have been always to the Jew a thorn in the eye, which he always sought to undermine, about which he made thoughtless jokes and considered himself always superior as the classical saying of the Jew Auerbach[200] expresses it: "We Jews are indeed the most intelligent race. Take a trashy Jew from Poland clad in rags and place the most intelligent peasant from the Black Forest in front of him, whom would you decide in favour of? Certainly the Jew, for the German peasant is stupid, the most rotten Jew, on the other hand, is still a Jew". That is even today the instinctive or conscious avowal of all Hebrews.

The Jew has always hated the German people. To be sure, he does not love the French and Anglo-Saxons either, but he feels much closer to them. The vain and increasingly more superficial Frenchman, the sober Anglo-Saxon who at the same time tends to bigoted superstitions are far more congenial characters to the Jew than the German can ever be in spite of all attempts at ingratiation. Thus one has been able, since the earliest times, to make the observation that the German Jews are the bitterest enemies of German thought; and the more they strive for it and nourish themselves on it, the more clearly does the hatred emerge. That is why a Heinrich Heine could rise with regard to Goethe to the reproach of moral cowardice;[201] that is why a Ludwig Börne calculated the beginning of German freedom from the death of Goethe;[202] that is why all Jewish journalists and professors try to diminish our great men, to "describe them objectively", as this falsification is called; that is why they in one voice run down the mind of Bismarck; that is why Professor Graetz, enthusiastically praised by all Jews, summarised his judgement on the Germans by saying that the Germans are "the inventors of the low slave-mentality" and that the Germans owe "refined taste, the vital, reckless feeling for the truth and the impulse to freedom to the two Jews Heine and Börne". Of all people to Heinrich Heine!

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[200] [Berthold Auerbach (1812-1882) was a German Jewish novelist.]

[201] [See below p. 173]

[202] [Ludwig Börne ((né Loeb Baruch) (1786-1837) was a German Jewish political satirist who moved to Paris after the July Revolution of 1830; cf. p. 173 below]

How right was Lagarde[203] when he answered the question wherein one should look for the Jew thus: "Always on the side of those among whom is found the least understanding of German history". That is why we can, even in our times, see again that an Isidore Witkowsky (Maximilian Harden),[204] the supposed admirer of Bismarck, held "educational lectures" just after the outbreak of the revolution in which he dared to suspect the great man of our times, Hindenburg, and at the same time to discern in Germany's collapse the beginning of a "great age".

This insurmountable opposition of the national souls is the main cause of the Jewish hatred; the operation of which comes into view only secondarily. The Jews in Russia should have not hated the Russian people but only Tsarism, for the Russian himself did not suffer less, indeed more than the Jew, under the earlier regime, and he reached out a brotherly hand to the latter too immediately after the Revolution. But the Jewish government in Moscow that had gained power through complete unscrupulousness persecuted everything Russian and tried to eliminate it root and branch. Their hatred triumphed without limit; but it will be destroyed in its insatiability – that is the course of historical necessity based on national character.

In Germany, the Jews had from a long time ago been able to make themselves at home, acquired for themselves and their comrades with the help of all means the best places, which however did not prevent the fact that hardly one day passed when, thanks to the freedom of the press, the German or Christian did not receive insolent jokes or when (during the war) the undermining of the spirit of German resistance was not most enthusiastically conducted through a praise of the Entente nations ready for peace and a smearing of German "militarism".

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[203] [Paul de Lagarde (né Bötticher) (1827-1891) was a biblical scholar and orientalist whose German nationalist work, *Deutsche Schriften* (1878-1881), influenced Rosenberg in his anti-Semitism. For readings from this work see A. Jacob, *Europa: German Conservative Foreign Policy 1870-1940*, Lanham, MD: University Press of America, 2002.]

[204] [Maximilian Harden was the pseudonym of Felix Ernst Witkowski (1861-1927), a German Jewish journalist who pretended to be a monarchist and then went on to attack Kaiser Wilhelm II for alleged homosexuality, just as he also at first applauded the German invasion of Belgium in 1914 and then supported the Treaty of Versailles of 1919. Shortly after the assassination of Walther Rathenau in 1922, he was attacked by members of the Freikorps and so he moved in 1923 to Switzerland, where he died.]

In no other country in the world would men have been able to indulge in such provocatively anti-national language at a time of the nation's hour of destiny as the Jews Cohn[205] and Haase[206] did in the parliament, and indeed quite shamelessly and without impediment! Concerned about the success of a plot of a racial comrade in Moscow, Mr. Hugo Haase once (in the summer of 1918) shouted: "If the German government should undertake anything against the Soviet government, it is our sacred duty to call the German proletariat to revolution". These words of a rabble-rouser unscrupulously betraying the Germany nation and its interests were able to resound without punishment!

## The Entente Jews

The world war had set in opposition to each other two mighty power groups and consequently also divided the Jewish people into two parts. Apart from Russia, the leading Jewish personalities in France, England, Italy, North America stood united and closed behind the anti-German governments of these states and indeed they were the richest and most influential Jews of the world, against whom the colony of Berlin Jews could not play any decisive role.

But London was the centre; from here extended the activity of the Jewish world-federation, here lay the centre of gravity of the Jewish question. It is said that the Jews form a state within a state. But that is only a half-truth; for it is much more important to stress that it represents a state over the states. Compared to the central government in London of the Jewish world-state, the German branch was in an uncomfortable position. Apart from the blinded, hatred-filled outsiders Cohn, Haase, Luxemburg,[207] etc., there were naturally enough cool Jewish businessmen who, since they could not, in the interests of all Jews, approve a complete German victory in advance, did not however wish to give up the little sheep that they had grabbed. So they tried to balance out German politics. That would have strengthened their power but at the same time perhaps would not have annoyed the powerful in London too much.

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[205] [Oskar Cohn (1869-1934) was a Jewish politician who worked with Karl Liebknecht, the founder of the Spartacist League, and was a staunch Zionist. He fled to Paris in 1933.]

[206] [Hugo Haase (1863-1919) was a Jewish socialist who became chairman of the Socialdemokratische Partei Deutschlands (SPD), along with the German August Bebel, in 1911. He professed to be a pacifist and organised a huge anti-war rally in July 1914.]

What the intention of the Jewish financiers had been even before the war was made fully clear during it, namely, that the internationally led national goals of Jewry were to be considered as coinciding with those of the British Empire.

That meant that the Jews were determined to concentrate their interests as much as possible and guarantee everywhere their national security through a powerful world-state or a consortium that they supported. Gradually perceiving the usefulness of such an orientation, the German Jewish journalists then slowed down the German wagon more and more and steadily accelerated the Anglo-Jewish one.

The most bitter criticisms of Germany rang out from the newspapers conducted by Jews and gladly supported, naturally, on account of their clear anti-German sentiment, by the Entente states. The reader found the same ideas all over in a hundred forms and what that means in the present time can be imagined by anybody without difficulty. Here there was a cooperation of a dozen ennobled Jews of the Upper House.

One knows that the Jews in England became very influential, that baronet and peer titles with all privileges were shamelessly sold to them for ten-, fifty-, hundred thousand pounds sterling (during the war the same was done with the army suppliers). Two Jews stood out here: Abraham Sassoon and Sir Ernest Sassel, who had immigrated from Germany. At that time the scene-shifters in the House of Lords were Montague (Montag, a former watchmaker from Galicia), Rothschild, Burnham (Levy-Lawson), Herschel (Naphtali), Ludloy (Levi), etc.

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[207] [Rosa Luxemburg (1871-1919) was a Jewish Marxist who founded, along with Liebknecht, the Spartacist League which eventually became the Communist Party of Germany (KPD). Both Luxemburg and Liebknecht were assassinated by the Freikorps in 1919.]

Now, the centre of the Jewish fraternity was formed by the Alliance israélite universelle. There are Jews and Jewish bosses who even today are concerned to represent this as a philanthropic and politically harmless society and, of course, there are more people who indiscriminately believe this obvious lie. The support of Jews without means is naturally only a front; already the founder of the Alliance, Crémieux,[208] had given himself a political task from the start. "A new empire must arise … instead of the Emperor and the Pope", he said at the first General Assembly and later he reported: "We are going forwards with large strides, the Alliance is becoming a real power".

That is unequivocal enough, and the benevolent activity of the Alliance consisted for decades indeed in suppressing scandalous affairs against Jews, the "innocently persecuted", and other things of the sort. And today the immeasurable wealth operates in all states for Jewish world-rule. More than ever is the saying right that the Alliance: "finds access to the mightiest thrones and that all political and municipal authorities defer to it".[209]

Now to this one might say all-powerful secret society belonged further, apart from the above mentioned English lords, the following statesmen: Burnay, Herbert Samuel (formerly Lord Mayor of London), the Earl of Reading (Rufus Isaacs, now dead, who had been proposed as a judge over Wilhelm II, who was guilty of the "harming of international ethics"), George Ernest (Salomon), B. Putmann (Simonsohn), all in England; the Rothschilds and Lavinos in France; Grandmaster Lemmi, Secretary of the Treasury

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[208] [Adolphe Crémieux (né Isaac Moïse) (1796-1880) was a liberal French Jewish politician who founded the Alliance Israelite Universelle in 1860.]

[209] *Allgemeine Zeitung des Judentums*, February 1891; Heise, *Ententefreimaurerei* [Karl Heise, *Entente-Freimaurerei und Weltkrieg: Ein Beitrag zur Geschichte des Weltkrieges und zum Verständnis der wahren Freimauererei*, Basel: Ernst Finckh, 1920].

Luigi Luzzati, Foreign Minister Sonnino, War Minister Ottolenghi, Barzilai (Bürzel), all in Italy; Nathan Strauss, Bernhard Baruch (director of all the war industries in the United States and representative of 26 Entente nations at transactions in all parts of the world), all in America; Fonseca, Castro and Pereira in Portugal and Brazil, etc.[210]

These names speak loudly without having to cite the billion-mark businesses and everyone who has a judgement that is to a degree unprejudiced must tell himself that they demonstrate a strong cooperative activity. Even if these people may have had business conflicts, in one thing they were united: destroying Germany.

## The Jews and Freemasonry

The Jewish world-speculators are in yet another way closely bound to the leaders of the fate of the Entente states: through Freemasonry.

I do not wish to go into greater detail about either the many "mysteries" or the alleged secrets of the Freemasons but only to illuminate the political effect of the order and its goals.

The country in which the real Freemasonry was born is England. From England lodges were founded in France and Germany at the beginning of the 18th century, in 1721 in Dunkirk and Mons, in 1725 in Paris, in 1733 in Valenciennes, etc. Even though the king threatened the secret society with everything, they won such a following that not even the prospect of the Bastille was frightening. In 1756, a number of associations united into a "Grand Lodge of France".

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[210] Heise, *op.cit.*, p.49. Some understandable mistakes are incidentally to be noted in Heise.

[211] [Louis Philippe, Duke of Orleans (1747-1793) was an active supporter of the French Revolution and adopted the revolutionary name Philippe Citoyen Égalité. He was Grand Master of the French Orient from 1771 to 1793, when he distanced himself from Freemasonry. Mainly on account of the association of his son, Louis Philippe, Duke of Chartes, with General Charled Dumouriez, who deserted to the Austrian camp in March 1793, the Duke of Orleans was arrested and guillotined in November 1793. The Duke of Chartres became King Louis Philippe I in 1830.]

Independent of it, there arose in Paris the "Grand Orient of France" under the Duke of Chartres, later Philippe Égalité,[211] as Grandmaster. In 1778, there operated in Paris alone 129, and in the provinces 247 lodges!The formation of the secret societies underwent a similar development in other countries.

Even if there may have prevailed many disagreements among them, in one thing they were united: in the battle against the monarchy and the Church.

To put it briefly: the Freemason order was, and is, an international secret organisation with the goal of establishing an anti-religious world-republic. This goal was always before its eyes, even when it often used and supported the monarchy, according to its power and the circumstances dependent on it.

The sermon that one should serve man, not individual nations, found in it its most influential organ: the all-encompassing "humanity", the "liberty, equality and fraternity" of all men were taught by it systematically, finally to find its way around the world as a newly announced gospel.

"To destroy all manner of differences between men", says the officer of the Grand Orient, Clavel, "that is the great work undertaken by Freemasonry."[212]

These proofs can be innumerably multiplied. The slogans that shook the world again and again were the coinage of the world-order. They rang aloud first in the year of the catastrophe, 1789. The anti-monarchical tendency was often suppressed through calculation, but it was never lost and triumphs today more than ever.

"To be sure, in the monarchical states, the Masons drank to the health of the king at their communal meal. Of course obedience to the laws was insisted upon. These precautionary measures, such as "cleverness" demanded of an association that so many suspicious governments watched, did not in themselves suffice to destroy the revolutionary influence which the Freemasons had to exercise according to their very nature".[213]

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[212] Clavel, *Histoire pittoresque de la Franc-maconnerie*, p.23.

[213] Louis Blanc, *Histoire de la révolution française.* [Louis Blanc (1811-1882) was a French socialist politician and historian. His history of the French Revolution was published in 12 volumes from 1847-1862.

"It is necessary that it obtain the highest political power, that it sit on all thrones or, much rather, that it rule over all thrones through its great men and through associations of its brothers".[214] It is unnecessary to give further citations of Masonic efforts; they all say the same thing, and as regards the actions, the revolutions of 1789 until those of today were for the most part the fruits of Masonic influence.

Before, however, I pass on to these matters, an extremely important factor must be emphasised: the acceptance of the Jews into the secret societies.

The Jewish people, scattered through all the countries and yet closely bound together, are, by their very nature, the born conspiratorial people. Theoretically, the international theories of Freemasonry now posed no hindrance to the Jews.

Already in 1722 it was declared in England that "Masonry is an association of men for the spread of tolerant and humane principles in whose efforts the Jew and the Turk can take part as much as the Christian".[215]

Nevertheless, the aversion with regard to the Jews was not one easily to be overcome and only through sly moves was he able to creep in and, master of intrigues, rule. In 1754, a Portuguese Jew, Martinez Paschalis,[216] founded a Cabalistic sect into which Jews streamed in large numbers.

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[214] See Deschamps, *Les sociétés secrètes*, Vol.II, p.239. [Nicolas Deschamps (1797-1872) was a Jesuit whose study of Freemasonry as an agency of religious, moral, social and political subversion was published posthumously in 1874-1876.]

[215] Lémann, *L'entrée des Israélites dans la société française*, p.353.

[216] [Martinez de Pasqually (ca.1727-1774), who may have been a Sephardic Jew, established an Ordre des Chevaliers Maçons Élus Coëns de l'Univers around 1760 and thus introduced a Hebrew order of "priests" ("kohen") into Freemasonry, although this order was an esoteric theurgical one. His major treatise "On the Reintegration of Beings" was written down in manuscript by his pupil and secretary, Louis-Claude de Saint-Martin (see note below).]

[217] [Louis-Claude de Saint-Martin (1743-1803) was a French aristocrat who met Martinez de Pasqually in 1768 and became his secretary. Saint-Martin was interested also in the works of the German mystic, Jakob Boehme (1575-1624), whose works he translated into French. Dissatisfied with the theurgism of Pasqually, Saint-Martin advocated meditation as a technique to develop a spiritual form of Christianity.]

After his death, Saint Martin[217] took over the leadership of the society. It developed branches through all countries and even into Russia (the Martinists). In England, Toland[218] had worked for the naturalisation of the English Jews and wrote two works (1713 and 1718) to this end; in Germany, the Jewish salons had become centres of political influence; Mendelssohn had won over Lessing[219] for the Jewish goals and was able to mould him for them; at his request, Dohm wrote (1781) the above-mentioned work on the reform of the Jewish policy whose proposals, as we saw, served Mirabeau as the basis of his promotion of Jewish interests.[220]

In this way the morale and the power of the Jewish lodges was sufficiently strengthened to effect their quite official acceptance into the whole association. This happened in the memorable convention in Wilhelmsbad in 1781.

There the founder of the German order of Illuminati, Weishaupt,[221] had called a congress of all secret societies. There appeared delegates from all the countries of Europe, America, even from Asia. Here all conspiracies were unified under the formula of Weishaupt "to unite men of all countries, all classes and all religions for a higher interest and in a durable association".[222] And the representative of the French Martinists declared to an inquiry regarding the results of the congress: "I shall not give you the secrets that I bring; but what I think I can say to you is that a conspiracy has been instigated and that it will be difficult for religion and governments not to fall".[223]

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[218] [John Toland (1670-1722) was born a Catholic of obscure origin in Ireland but converted to Protestantism and became a rationalist philosopher and republican. In 1714 he published a work called *Reasons for naturalising the Jews in Great Britain and Ireland* which championed full citizenship and equal rights for the Jews.]

[219] [Gotthold Ephraim Lessing (1729-1781) was a dramatist and critic who was a close friend of the Jew Moses Mendelssohn. His plays were pioneers of bourgeois drama and the character of Nathan in his play *Nathan der Weise* (1779) was based on Mendelssohn himself. This play, which attempts to show that human conceptions of God are relative, was forbidden by the Church and first performed posthumously in 1783.]

[220] [Mirabeau published a work on the Jews entitled *Sur Moses Mendelssohn, sur la réforme politique des Juifs,* London, 1787.]

[221] [Adam Weishaupt (1748-1830) was the Bavarian founder of the Illuminati. He first founded an Order of Perfectibilists in 1776 in order to abolish all monarchical governments and state religions in Europe. He was initiated into the Masonic Lodge in Munich in 1777 but soon developed his own gnostic techniques of human enlightenment which he incorporated into his new order of Illuminati.]

[222] *Ibid.*

These words were expressed eight years before their fulfilment. The time up to then passed in zealous underground activity. On that Louis Blanc reports:

"A remarkable association had been formed. Its members lived in the most diverse countries, belonged to every religion (even Jews) and every social status. On the eve of the French Revolution it had already acquired an immeasurable importance. It had spread all over Europe and appeared everywhere as an association whose foundations stood in contradiction to the principles of civil society ..." In 1785 a great council was held in Paris, where, among others, especially Cagliostro (the Jew Giuseppe Balsamo, the founder of the "Egyptian System")[224] played a predominant role. Here the French Revolution was finally decided upon. In 1787, Cagliostro had the insolence to direct a manifesto to the French people and to predict to it all the events that later came true: the destruction of the Bastille, the overthrow of the monarchy, the introduction of the cult of reason.

The publicity activity was feverishly conducted, the well-known slogans were distributed, peasants and soldiers acquired as soldiers, the 14th of July, 1789, was determined as the day of insurrection. Then the lodges were closed and the brothers went to the town halls and into the revolutionary committees.

When finally, in 1789, the instigated populace outside stormed forward, the conspirators sat with the stupid king, pledged fidelity to him, painted to him deceptive images of the fearful power of the outraged people, advised him to preserve the civic peace, the renunciation of his monarchical privileges, etc. And when they had finally weakened him, usurped the power for themselves, they hid him in the temple. An extremely interesting document on the powers of this time is provided to us by the former Prussian Foreign Minister, Count Haugwitz,[225] in a memoir from 1822 which he wrote after his retirement from political life.[226] I quote the following from it:

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[223] *Ibid.*, p.339.

[224] [Cagliostro was the assumed name of the forger and swindler Giuseppe Balsamo (1743-1795), who was born in the Jewish quarter of Palermo in Sicily. He is said to have created an Egyptian Rite of Freemasonry and established several lodges throughout Europe. He was arrested in 1789 as a Freemason and at first sentenced to death although the Pope later commuted the sentence to life-imprisonment.]

"Aptitude and education had aroused in me a desire for knowledge that the ordinary did not satisfy – through Count Stolberg and Dr. Mumser I was myself accepted into the chapter ... I was called upon to take up the higher direction of a part of the Prussian, Polish and Russian Masonic conferences. Masonry was divided into two parties. One searched for the philosophers' stone and was occupied with alchemy ... It was different with the other party, whose apparent chief was Prince Friedrich of Brunswick.[227]

In open feud between themselves, the two agreed in one thing: to have the throne in their possession and the monarchs as their trustees, that was the goal. Nothing remained to me but to leave with éclat or go my own way ... I acquired the strong conviction that that which had begun in 1789, the French Revolution, the regicide, had been introduced over a long time through connections – my first impulse was to inform Prince Friedrich Wilhelm of everything. It seemed to the prince to be advisable not to break the connection with Masonry entirely in that he saw at present, with legal men in the lodges, a means of reducing the influence of the treason ... The secret network has existed for centuries and threatens mankind more than ever ..."

At a meeting of the Propaganda Committee for the Revolution on 21 May 1790, one of the chief conspirators (Duport) said: "Our example makes the overthrow of the throne inevitable and the French Revolution will throw the sceptres of the kings before the feet of the people. But we should not remain on the defensive; if we do not wish to transfer the revolution to the other kingdoms it is lost ... That means looking for possibilities of revolution in every government and operating with them. Vanity warms the bourgeois, pressing need ruins the people. The former need gold to gamble with, for the latter it is enough to have realised hopes ..." The Grand Orient of France issued a manifesto in which it says: "All the lodges have come together to join together, to unite their powers for the support of the revolution, to obtain friends and protectors for it everywhere, to stoke the fire, and with it to set minds on fire, to arouse enthusiasm in all countries and with all the means in their power ..."[228]

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[225] [Christian Count Haugwitz (1752-1832) was the Foreign Minister of Prussia during the Napoleonic Wars. In 1806, after the Battle of Jena, Haugwitz retired from his position.]

[226] *Denkschriften und Briefe*, 1840, Vol.IV, pp.212-220.

[227] [Prince Friedrich-Wilhelm, Duke of Brunswick-Lüneburg (1771-1815) participated in the Battle of Jena as a major-general. In 1809, he created a Schwarze Schar (Black Horde) with the help of the Austrian Empire to liberate Prussia from Napoleonic rule.]

After all it is not so surprising now that among the leading men of 1789 around 250 were Freemasons. That many slipped finally out of control and were delivered to the guillotine by their brothers alters nothing in the facts mentioned above. As a rule, the devil is indeed, in the end, the fool.

The French armies marched triumphantly through the countries, the much-famed Prussian army, on the other hand, fell in one blow. Why? Even here, along with the pigtail, there operated also the secret power.

The Freemason Dumouriez[229] was opposed by the Duke of Sachsen-Teschen,[230] a Freemason, as commander of the Austrian troops, and the Illuminatus Duke of Brunswick, as supreme commander. The latter of course published threatening manifestos, demanded security for the king of France, but his deeds stood in complete contradiction to them. Of course the undisciplined hordes of Dumouriez dispersed, fortresses opened their gates at the first cannon-shot, but the first city that showed some resistance, Thionville, already seemed invincible. In Paris, it was thought that all was lost, but something else happened. For, in spite of the visible superiority of the German troops at Valmy, the Duke of Brunswick contravened the orders of the king of Prussia, which would have caused a decisive defeat to the revolutionary army, and let the Prussian troops march away as the French were staggering.

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[228] Deschamps, *op.cit.*, Vol.II, pp.138,150-154.

[229] [Charles François Dumouriez (1739-1823) was a French general during the Revolutionary Wars but deserted the army, along with the Duke of Chartres, in 1793. The battle referred to here is the Battle of Jemmapes of November 1792.]

[230] [Prince Albert of Saxony, Duke of Teschen (1738-1822) was a German prince who married into the Habsburg family. He led the Imperial army against the French at the Battle of Jemmapes.]

Later, Napoleon in St. Helena let it be understood clearly as his opinion that here a Masonic treason was at play. And even if we do not wish to suppose any treason, yet we must suppose an inner unwillingness to fight against armies which seemed to be the bearers of ideas that large parts of the Prussian officer corps themselves paid tribute to.

The retreating German army was followed by the victorious French, the German fortifications, defended for the most part by Masonic officers, surrendered without resistance. The Illuminatus from Mainz, Böhmer,[231] invited the French general Custine[232] to lay siege even though the latter lacked almost everything necessary for it.

Three days after the latter's request to surrender the fortification, the French marched in.[233] In a similar way did Frankfurt, Speier and Worms fall into the hands of Custine and in this way were Brabant and Flanders also surrendered to Dumouriez. But precisely in this way did Pichegru[234] "conquer" Holland, where important points were handed to him through the conspiracies of many commercial leaders at whose head stood the Jew Sportas who was "zealous" about the revolution. Of course the conspiracy was discovered but it was too late, the traitors did not suffer in the least; soon Amsterdam, Nijmwegen and Utrecht fell.

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[231] [Georg Wilhelm Böhmer (1761-1839) was a theologian who was a staunch supporter of the French Revolution and helped to establish, along with French Revolutionary troops, the short-lived Mainz Republic of 1793.]

[232] [Adam Philippe, Count of Custine (1740-1793) was a general of the Revolutionary Army and took Speier, Worms, Frankfurt and Mainz in September-October 1792.]

[233] Custine, *Memoires*.

[234] [Jean-Charles Pichegru (1761-1804) was a French general who led the Revolutionary Army in the Netherlands, Austria and Germany, but in 1795 he resigned from the Directory and joined the French Royalists.]

In this powerful way did the secret societies operate also later, Napoleon was supported at first in all countries. But when he did not wish to join the order but use it for his purposes, he was allowed to fall. This happened already in 1809. Whereas earlier he was wonderfully well informed about all that happened in the enemy camp while the leaders of the German troops were misled by false information, now Napoleon found himself in the situation of not being well informed. Never, it is said, was he greater than in his defeat; but that did not help him.

And among the principal reasons for his catastrophe is definitely his alienation from the Freemasons who no longer placed their information at his service but now worked for his overthrow.

Let us turn now to the situation in Germany. Here, first of all the encroachment of the Jews must be pointed to.

In 1807, a Jewish lodge, "L'aurore naissante", was founded in Frankfurt am Main with French support.[235] In 1814, it was reorganised by the Patriarch Hirschberg.[236]

A book by a Freemason that appeared in 1816, *Jewry in Freemasonry: A warning to all German lodges,*[237] describes his Frankfurt foundation in the following manner:

"This new Jewish Templar system of the Frankfurt lodge is clearly enough connected to the intentions expressed in the *Biblical Organon*. The knights of the three-fold cross should avenge God for the believers – to the Jews all non-Jews are unbelievers – and reestablish the law of the Lord; the reward of their work is: for every knight a piece of the land of the unbelievers. Here it is once again concealed Judaism, for only Judaism has a god whom his confessors must extol and to the Jew the property of the unbelievers is promised more than their own legitimate property".

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[235] [The lodge "L'aurore naissante" ("Rising Dawn") was established in Frankfurt in 1807 by the Grand Orient of France when Frankfurt was occupied by the Napoleonic Army. It accepted Jews into its membership at a time when they were denied access to the German Masonic lodges. When the Napoleonic Army withdrew from Frankfurt, the lodge changed its name to "Loge zur aufgehenden Mogenröte". In 1817 it was granted recognition in England as a Masonic lodge by August Frederick, Duke of Sussex, Grand Master of the United Grand Lodge of England. Ludwig Börne (see below p. 111) was a member of this lodge.]

[236] [Ephraim Joseph Hirschfeld (ca.1758-1820) was a German Jewish kabbalist and Freemason. The *Biblisches Organon* published in 1796 was a kabbalistic exegesis of *Genesis* which he wrote along with his brother Pascal.]

[237] [*Das Judentum in der Maurerei: eine Warnung an alle deutsche Logen*, n.p., 1816.]

The foundation of Jewish lodges in Frankfurt was followed by similar ones in Hamburg and others cities in Germany. From these secret societies there proceeded a relentless subversive activity which prevented there being a peaceful course in political life. And, in 1848, the Jews appeared also on the surface of German life. Heine and Börne are the best known personalities. "The Jews provided the revolutions of Europe with able writers ... 1848 showed a Jewish literary wealth that one could hardly imagine and all the newspapers of the ministerial, the so-called constitutional and the red press were immediately published and edited almost exclusively by Jews".[238] And Disraeli, England's Jewish prime minister,[239] a man who knew better than anybody else the way things stood, said proudly: "The powerful revolution that is brewing today in Germany is being developed entirely under the patronage of the Jew to whom has come an almost total monopoly of the professorial class".[240]

That is why an attack was directed unanimously on religion and bones of contention were thrown between Protestants and Catholics in order to inflame hatred in Germany.

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[238] Eckert, *Der Freimaurerorden*, p.242. [Eduard Emil Eckert (d.1866) was a German anti-Masonic writer. His *Der Freimaurerorden in seiner wahren Bedeutung* was published in 1852.]

[239] [Benjamin Disraeli (1804-1881) was the Jewish prime minister of the United Kingdom for two terms, in 1868 and 1874.]

[240] *Coningsby*, 1844, in des Mousseaux, *Le Juif*. [*Coningsby* was one of Disraeli's several political novels and was set in the period of the Reform Bill of 1832.][Henri-Roger Gougenot des Mousseaux (1805-1876) was an anti-Masonic French writer whose *Le Juif, le judaïsme et la judaïsation des peuples chrétiens* appeared in 1869.]

[241] [The Hamburg lodge "Absalom zu den drei Nesseln", founded in 1737, was the first Masonic lodge to be established in Germany. Its original name was the "Loge du St. Jean" and it was transformed into "Absalom" (biblical father of peace) in 1743 and then, in 1765, to its present form.]

All this, just as today, under the cloak of tolerance, freedom of thought and humanitarianism. In this the Hamburg lodge "At the three nettles"[241] especially distinguished itself.

Mr. Blumröder said in a (Asträa) lodge[242] lecture: "If the development of humanity should progress, the old forms in state and church must fall under heavy hammer blows.

The old structures will then be destroyed through force and if this destruction is punishable according to human laws, the eternal law that rules over the history of mankind is however satisfied by it".

Gotthold Salomon,[243] doctor of philosophy, brother of the "Rising Dawn" lodge, honorary member of the "Silver Unicorn" lodge,[244] makes public the following statement which cannot be excelled in clarity: "Why is there also no trace in the entire Masonic ritual of Church Christianity? Why do the Masons not talk of the birth of Christ but, like the Jews, of the creation of the world? Why is there no Christian symbol in Freemasonry? Why the circle, the square and the scales? Why not the cross and other instruments of torture? Why not, instead of Wisdom, Strength and Beauty, the Christian trio: Faith, Charity, Hope?"

The Mason Ludwig Bechstein,[245] Court Counsellor, Chief Librarian of Meiningen, Knight of the Order of the Red Eagle,[246] reveals his goal in the following naïve words: "Everybody wants to be happy; the enjoyment of life is the right of every man: but this right is much impaired by the pressure of the present".

Mr. Goldschmidt, a Jewish brother, writes in his "Signs" on the occasion of the dissolution of an order: "The dissolution of the order in one part of America cannot merit approval; whatever the state form may be, it can be dissolved only on the day that there will be only one god and only one invocation".

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[242] [The Masonic lodge *Zu den drei Schwertern und Asträa zur grünenden Raute* was founded in Dresden in 1738 and was the third lodge to be established in Germany.]

[243] [Gotthold Salomon (1784-1862) was a German rabbi and politician who fought for Jewish emancipation.]

[244] [The lodge *Zum silbernen Einhorn* was in Nienburg.]

[245] [Ludwig Bechstein (1801-1860) was a collector of fairy-tales and librarian of Duke Bernard II of Sachsen-Meiningen.]

[246] [The lodge "Zum rothen Adler" was founded in Hamburg in 1774.]

That it is not the Christian god and the Christian world-view that is meant here is emphasised in an unmistakable way by Goldschmidt's deputy and racial comrade, Ludwig Börne[247] (Baruch). He says: "Rule was born and with it slavery. The wicked held counsel to consolidate their rule and thought up Christianity to bring about bloody conflict among men. The good and the best of every age saw this, how mankind agitated in its own innards, they saw and lamented, but they did not despair. Then the remedial herb sprang up in their hearts. The secret circle drew round the altar of justice. What is the association that links the noble together? Masonry".

The following should give evidence of how things stood in the heads of the leaders of Freemasonry: Mazzini[248] explains as his principle that the orders should be attacked in such a way that the revolutions would be brought about by the government authority itself. He further writes: "Let the people never sleep. Surround them with disquiet, agitations, surprises, lies and celebrations. One does not revolutionise a country through peace, morality and wisdom. The people must be frenzied". In America, this man sent forth a call for the founding of a republican universal alliance that ends in such words: "I think that it is a right and sacred duty of every nation and man to support by all possible means the efforts in other nations and among other men for the foundation of a universal and republican alliance. And I commit myself, as a member of this union, to help the propagation and realisation of our effort with all my power and with all means".[249]

When, in 1834, the conspirators met together in Switzerland, Mazzini, who had been driven out of France, placed himself at their head. Burdened with a triple murder decided upon at a secret tribunal under his chairmanship, he had shown that for him indeed every means was good. "Young Italy" arose through him. "But it was not sufficient for the great master", says D'Arlincourt, "to revolutionise a country, it was necessary to disturb everybody. Young Germany was founded, Young Poland, Young Switzerland, Young Europe".[250]

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[247] [See above p. 108n.]

[248] [Giuseppe Mazzini (1805-1872) was an Italian republican whose revolutionary activities contributed to the formation of a unified Italy. In 1831 Mazzini founded, in Marseilles, a society "Giovine Italia", Young Italy, that worked for the unification of Italy.]

[249] Cited in Deschamps, *op.cit.*, Vol.II, p.523.

Weishaupt, the much extolled idealist,[251] wrote to a high-ranking brother of the order: "In order to remain masters of our debates we should speak sometimes in one way at other times in another. Let us always say that the end will show what is to be taken as truth; one speaks sometimes in this way, at other times in another in order not to be found out, in order to make our actual thought impenetrable for the uninitiated. I want to make spies of the adepts, for themselves, for others, for all".

A high-ranking brother wrote to another (Nubius):[252] "Everything subjects itself to the level to which we wish to lower mankind. We hope to undermine in order to rule … But I fear that we have gone too far; when I observe the personalities of our agents, I begin to fear not being able to control the storm that has been conjured up … We have robbed the people of religious and monarchical belief, their honesty and family, and now, when we hear a thunder from afar, we tremble since the monster may devour us. We have stripped the people, bit by bit, of every honest feeling; it will be merciless … The world has been led to a dependence on democracy and for some time democracy has meant to me always demagogy".[253]

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[250] *L'Italie rouge*, Paris, 1815, pp.5-6. [See note below.][ Young Europe was a society formed in 1834 in Berne by Mazzini along with refugees from Italy, Poland and Germany.]

[251] [Charles Victor-Prévot, Viscount d'Arlincourt (1788-1856) was a novelist and playwright who wrote a history of the Italian revolutions from 1846 to 1850 entitled *L'Italie rouge, ou Histoire des révolutions de Rome, Naples, Palerme ...* (1850).]

[252] [This letter was apparently written by a member of the Italian Carbonari, who were similar to the Freemasons, on April 3, 1844. It outlined a plan of subversion of the Catholic Church (see E. Barbier, *Les infiltrations maçoniques dans l'Église*, Paris/Brussels: Desclée de Brouwer, 1901, p.5).]

[253] Crétineau-Joly, *L'Église romaine en face de la révolution française* [2 vols., 1859)]. [Jacques Crétineau-Joly (1803-1875) was a French historian who first published the letter mentioned above in his work on the Roman Church and the French Revolution.]

To the same personality is also addressed a significant letter of the Jew Piccolo-Tigre, in his time one of the chief agents in the whole of Europe.[254] After expressing satisfaction regarding an agitation-oriented journey, it says:

"From now on there remains nothing more for us to do than to start the engine to achieve the resolution of the drama … The land that I have ploughed is overflowing and, if I may trust the reports, we no longer stand far from the epoch that has long been desired.

"The overthrow of the throne is for me, who have studied the work of our societies in France, Switzerland, Germany, beyond doubt … It is not a question of a revolution in one country or another, that can always be achieved with good will. In order to destroy the old world definitely, we believe it is necessary to choke the seed of Catholicism and Christianity … we unfortunately lack only the head to command. Good Mancini[255] still has his dream of humanity in his head and on his lips. Apart from the manner of his attempts there is something good in him.

"Through his secretiveness he arouses the attention of the masses, who understand nothing of the speeches of the illuminated cosmopolitans. Our press in Switzerland works well and publishes books such as we wish … Soon I must go to Bologna where my golden presence will be necessary."[256]

In an instruction of the same "little tiger" to the highest agent of the Piedmontese lodges, it says: "The most important thing is to isolate man from his family and to make him immoral … When you have instilled aversion to family and religion in a number of minds then let fall some words exciting a desire to enter into the lodges.

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[254] [The Jew Piccolo Tigre was apparently a member of the Italian secret society, the Alta Vendita (Haute Vente Romaine). For his letter to Nubius see Crétineau-Joly, Vol.II, p.387.]

[255] [Pasquale Stanislao Mancini (1817-1888) became Foreign Minister in 1881 and reluctantly acceded to the Triple Alliance between Italy, Germany and Austria-Hungary that lasted between 1882 and 1914 as a counter-weight to the Triple Entente between Britain, France and Russia.]

[256] Deschamps, *op.cit.*, Vol.II, pp.277-279.

"The vanity of the bourgeoisie to identify itself with Freemasonry has something so banal and universal that I am always delighted at human stupidity. I wonder that the entire world does not knock on the doors of the most eminent and requests to be one more laborer in the reconstruction of the temple of Solomon".[257]

An extremely interesting document that was delivered from a high-ranking Italian military officer, Simonini, to the author of the history of the Jacobins, A. Barruel,[258] (1806) introduces us particularly well to the workshops of Jewish Masonic conspiracy. After thanking A. Barruel for his explanation of the history of the revolution, Simonini continues: "The power that, thanks to its great wealth and the protection that it enjoys in all courts, which is an enemy not only of the Christian religion but of every society, every order, is the Jewish sect. It seems to be an enemy of everybody and separated from everybody, but it is not. For it is only necessary that anybody show himself to be anti-Christian and he will immediately be protected and promoted by it.

"And have we not seen that it has distributed its gold lavishly to the modern sophists, the Masons, the Jacobins and Illuminati. The Jews form a united sect in order, if possible, to destroy Christianity entirely. I only say what I have heard from the Jews themselves. While my hometown Piedmont stood in the midst of the revolution, I had the opportunity to communicate often with Jews. I was at that time without particular scruples, I made them believe that I was seeking their friendship and said to them, requesting the strictest secrecy, that I, born in Livorno, was from a Jewish family; that I lived only outwardly as a Catholic, but inwardly felt Jewish and had always preserved for my nation a tender love. They took me entirely into their confidence.

"They promised to make me a general of Freemasonry, they showed me the gold and silver that they spent on their people and wanted to gift me ornamented weapons, signs of Freemasonry, that I also accepted in order not to deter them. Now the most influential and richest Jews have, on different occasions, confided the following to me: "That Freemasonry and Illuminati orders were founded by two Jews (I have unfortunately forgotten the names that they mentioned to me); that all anti-Christian sects derived from them, and that these indeed numbered millions in all countries; that, in Italy alone, they had among their followers 800 Catholic priests, professors, bishops and cardinals; that, in order to better betray the Christians, they acted as Christians and travelled through all countries with false evidence of baptism; that, with the help of money, they would soon demand equal rights in all countries; that, for this purpose, in the case of the possession of houses and lands, they would quickly rob the Christians of their property through usury and that, finally, after less than a century, they would be the rulers of the world and destroy all other sects in order to let their own rule".[259]

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[257] des Mousseaux, *Le Juif, le judaisme et la judaisation des peuples chrétiens*, Paris, 1869, p.345. [see also Crétineau-Joly, op.cit., Vol.II, p.120.]

[258] [Abbé Augustin Barruel (1741-1820) was a Jesuit priest whose *Mémoires pour servir à l'histoire du jacobinisme* (4 vols., 1797-1798) described in detail a conspiracy of Enlightenment thinkers, Freemasons and Illuminati that brought about the French Revolution.]

To these confessions Barruel made the observation that a Freemason had informed him too that there were a number of Jews especially in the highest ranks of Masonry. The whole of the 19th century has proved this and even more so our present. The secret maintenance of Jewish feeling and thought under a Christian cloak is also a fact that one cannot ignore. The Jew David Macotta[260] narrates that generations of secret Jews live in Spain, especially in the Church. The Jewish historian, Kayserling, reports that a Spanish nobleman informed him in 1895 that he was of Jewish origin and that in his home island, Mallorca, there lived thousands of Jews who, all secret Jews, married only among themselves.[261]

From the womb of Freemasonry emerged, in the middle of the previous century, the International as its child. These two organisations are two wings of one and the same movement. Both are international, both strive for rule in the battle against every religion, both are admitted enemies of every monarchy, both fight against property and family. In the history of Freemasonry it is not the first time that, within its activity, two tendencies are manifested. In this way it could happen that the entire Freemasonry indeed delivered the king of France to the guillotine, and then one part ceased its allegiance to the originators of the revolution and brought them equally under the guillotine.

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[259] Deschamps, *op.cit.*, Vol.III, Appendix.

[260] [Frederick David Macotta (1828-1905) was an Anglo-Jewish financier and tycoon who wrote a history of *The Jews of Spain and Portugal and the Inquisition* (London, 1877).

[261] *Geschichte der Juden in Navarra*, p.188.

This was repeated once again in our age in which the "democrats" are forced to the wall by the "proletarians". Whether temporarily or permanently cannot yet be said with certainty. But in any case the proletarians are chosen as the battering ram to overturn, through revolutions, obstacles that were not to be removed other than through violence. It is not coincidental that it is Jews who lead the troops of anarchy in Russia as well as in Hungary and Germany. They are the best trendsetters for the world-rule of Judaised Freemasonry allied with the Alliance Universelle Israélite.

There was something similar, even if to a smaller extent, in 1871. In the lodges they were delighted about the Paris Commune even if they would have to be shot together. Brother Thirifoque calls it the greatest revolution that the world could ever admire, the duty of Freemasonry is to support it. Many thought so, but the matter developed too colorfully and it was interrupted. The moor had done his duty.[262] Soon began the dictatorship of the Jew, and brother, Gambetta;[263] the entire government, the senate, press chiefs, etc., were almost without exception brothers of the lodge; among the power-holders of 1879, there were 225 men, among them Crémieux, the founder of the Alliance Universelle Israélite. From this time began also the anti-German propaganda encompassing the entire world. The diplomats of Freemasonry worked tirelessly, the Jews in Germany themselves helped eagerly, the German Freemasons did not offer any obstacles to the whole activity (they were on the quest for the philosophers' stone) but flirted with the western "brother". The conspirators have today come one considerable step closer to their goal: "through world-revolution to a world-republic".

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[262] ["Der Mohr hat seine Schuldigkeit getan. Der Mohr kann gehen" (The Moor has done his duty. The Moor can go), a line from Friedrich Schiller's play *Die Verschwörung des Fiesco zu Genua* (1783).]

[263] [Léon Gambetta (1838-1882) was a French Jewish statesmen who was active during the Franco-Prussian War. He became president of the chamber of deputies in 1879 under President Jules Grévy.]

That the over-enthusiasm of many hotheads should often be curbed is understandable but the vicious language with which the leaders of the "capitalists" and the "proletarians" mutually consider themselves is only for the stupid people.

"However great the antagonism between the soldiers of both armies may be, the leaders do not share it, the International is up to now in the hands of men who stand more or less under the influence of secret sects", says C. Janet rightly in the introduction to the mentioned work of Deschamps. For, the Vanderveldes[264] and comrades who issued enthusiastic speeches are, at the same time, faithful servants of Freemasonry, i.e. also of Jewry, similar minds have found each other. The news that Lenin and Trotsky too were members of a Paris lodge is not at all improbable even if, up to now, as far as I know, no decisive evidence has been brought forward for it.

A conspiratorial type of the purest kind was Simon Deutsch, a Masonic brother and, at the same time, along with Marx, one of the leaders of the red International.[265] Arnim[266] reports on this personality to Bismarck (1872) that he is one of the most important links between the German and French democratic press and a dangerous political informer. During the Franco-German war, Deutsch lived in Vienna and conducted there a zealous propaganda, naturally, for the French. In 1871, however, he emerged once again in Paris, this time as one of the most active members of the Commune and as one of the most important of its donors. After its defeat he wandered into prison; but not for long: through the intervention of the Austrian consul he was again set free. Even an expulsion from France that followed was of short duration: a friend of the Jew Gambetta secured for him permission to stay in Paris. Here Deutsch financed the *République française* and directed from here the Viennese "Neue Freie Presse". But the adventurer did not stay long in the city of the Sun-king. He smelt danger and moved to another end of Europe to help to inflame things there.

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[264] [Émile Vandervelde (1866-1938) was a Belgian socialist statesman who was Chairman of the International Socialist Bureau (1900-1918) and served as Justice Minister, Foreign Minister and Health Minister between 1918 and 1937. He was a member of the Belgian Commission that protested to President Wilson against the alleged brutality of the Germans during the war.]

[265] [Simon Deutsch (1822-1877) was a Jewish revolutionary socialist from the Moravian region of the Habsburg Empire. He met Karl Marx in 1874 in Karlovy Vary and was acquainted with Gambetta as well.]

[266] [Harry Eduard, Count Arnim-Suckow (1824-1881) was a Prussian diplomat who served as German ambassador in Paris in 1872.]

He travelled to the Bosphorus, was dispatched by the Freemasons to the executive committee of the Young Turks; helped to prepare the overthrow of Abdül Aziz[267] and did his best to start the war between Turkey and Russia. In 1877, he was proposed by submissive newspapers as governor of Bosnia; and, soon after, he died. One sees that the manifold aspects of the life of this honorable pilgrim leave nothing to be desired. It would be interesting to find out what relationship, if any, the former Austrian Jewish minister Deutsch has to him.

As for the Jew Karl Marx, he himself arouses to this day a great uprising, even if one must see in him also an intriguer, though a very self-controlled one. Socialists of all shades refer to him today to justify their actions. It seems to me that the Bolshevists do this mostly rightly. Today, when all borders have fallen, Karl Marx would have unfurled the flag of civil war hand in hand with Karl Liebknecht and Leo Trotsky; indeed he applauded the Commune in Paris from London!

A little known episode throws a significant light on his own motivations.

When the still young International called a meeting in Geneva,[268] a question was raised which, if otherwise decided upon, would have been able to make of it a real workers' party and not a hotbed for ambitious intriguers. The French delegates made a petition to accept into the International, which should be a corporative workers' representation, only labourers, manual workers in the narrow sense. Thereby they would be able to clearly follow their economic goals in opposition to the many speeches and intrigues. Against this proposal now Marx, supported especially by his son-in-law Lafargue,[269] set all his authority and eloquence and finally succeeded in having all doors remain open to the "intellectuals".

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[267] [Abdül Aziz (1830-1876) was the 32nd Sultan of the Otttoman Empire, which he ruled from 1861 until 1876, when he was deposed by his ministers.]

[268] [The First International was the amalgamated socialist organisation known as the International Working Men's Association that lasted from 1864 to 1876. Its first Congress was held in Geneva in 1866.]

The consequences of this occurrence can by no means be overestimated. If the earlier resolution had been accepted, the economic programme would have been a clear one; exceptions for non-manual workers who served the interests of workers would not have altered the foundation.

But in this way soon intriguers of all sorts soon lodged themselves in the workers' movement who, with excellent demagogy, knew how to use the working masses as a spring-board for personal ambitious plans. That even here the Jews stood, and stand, in the very first rank hardly needs to be emphasised again, for never has the worker been so openly abused as by Jewish intellectuals such as Trotsky, Béla Kun,[270] Leviné[271] and their innumerable racial comrades.

The workers can thank their Jewish saint, Karl Marx, that he - whether consciously or instinctively must remain an open question - has got them into this soup which they have to deal with today – and tomorrow. Alongside these individual personalities, who are impossible to count (I name only the lodge Masters, P. Herz, M.

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[269] [Paul Lafargue (1842-1911) was a French revolutionary socialist who married Marx's second daughter Laura in 1868.]

[270] [Béla Kun (né Kohn) (1886-1938) was a Hungarian Jewish revolutionary who led the Hungarian Soviet Republic of 1919 which lasted for only four months. He later moved to Russia but was evenutally suspected by Stalin of being a Trotskyite and executed.]

[271] [Eugen Leviné (1883-1919) was a Jewish socialist who took over power in the short-lived Bavarian Soviet Republic (1918-1919) after the assassination of the Jewish Minister-President Kurt Eisner in February 1919. But the Communist Republic that Leviné sought to lead was itself broken up by the German Army and the Freikorps in May 1919 and Leviné was arrested and executed.]

[272] [Mayer Amschel Rothschild (1744-1812), the founder of the Rothschild banking dynasty, was born in the Jewish ghetto of Frankfurt and, like his father, gained the patronage of Crown Prince Wilhelm of Hesse.]

Löwenhaar, W. Lewin, C. Cohn, M. Oppenheimer, B. Seligmann, M. Wertheimer, among others, in Germany; Crémieux, Morin in France; M. Montefiore, E. Nathan, etc. in Italy), one family now has distinguished itself, the Rothschilds. Since Amschel Rothschild,[272] who was able to worked so fruitfully with the millions of the Duke of Hesse, since Nathan Rothschild,[273] the actual winner of the Battle of Waterloo, since the Congress of Vienna, since the Treaty of 1871 and, more than ever, in our time, the Rothschilds have woven their golden net over all the countries. They are even today the richest house on earth, they are in the highest positions in all states where they deign to live and they have belonged since 1809 to Freemasonry. This means that they stand unassailable, that they have all the means of money, diplomacy at hand to suppress everything that is unpleasant to them. So we need not wonder that the leaders of Social Democracy, either Jews or Judaisers, were of course able to criticise the royal tyranny, Krupp,[274] and Stinnes,[275] but did not undertake to say a single word against the good lords Rothschild. That is why, at the time of the Commune, many houses were indeed plundered, only the palaces (130) of the Rothschilds remained unscathed. That this family, in spite of its belonging to Freemasonry, thinks strictly nationalistically is rather self-evident. Their daughters have married dukes and barons, though no male scion a non-Jewess.

That the Baron Karl von Rothschild[276] was raised to commander of the Order of the Immaculate Conception of the Virgin Mary should also not surprise us with the monkey-business that was played out before the world. One means is as good as another.

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[273] [Nathan Mayer Rothschild (1777-1836) was a son of Mayer Amschel. He moved to London in 1798 and steadfastly financed Wellington's campaigns against Napoleon.]

[274] [Gustav Krupp von Bohlen und Halbach (1870-1950) was the head of the heavy industry conglomerate Friedrich Krupp AG from 1909-1941. This company was also the main armaments manufacturer in Germany.]

[275] [Hugo Stinnes (1870-1924) was a powerful industrial magnate who profited greatly from the first World War.]

[276] [Karl Mayer von Rothschild (1788-1855) was another son of Mayer Amschel and established the Rothschild banking house in Naples.]

The purely Jewish lodges works more secretly than in actual Masonry. In New York was founded (1843) the B'nai B'rith Order, which has now become so infamous. Some years ago, it in itself numbered 206 lodges! How many can it be today? Alongside it works the Kesher Shel Barzel; it had, in 1874, around 3300 organisation members ...

The goal of the B'nai B'rith is naturally an exclusively Jewish one; it is not only recently that it has been working for the downfall of the European peoples. In a message of Brother Peixolto (1866) it says: "The Grand Master visits the member lodges as often as possible. This year he paid a visit to those in eleven cities. He has held many conferences in order to instruct them on their duties, to strengthen the efforts of the Order, to achieve the moral and intellectual advancement and the complete unification of the family of Israel".[277]

If now a person should believe that orthodox Jewry would turn away with horror from the atheistic efforts of Freemasonry, he errs greatly. For, as Dr. Ruppin confessed to us open-heartedly: Jewish orthodoxy is not at all a religion but "a battle organisation for the maintenance of the Jewish people". From this point of view alone must one judge their dealings, everything else is empty rhetoric for the innocent masses. Jewry have of course as tenaciously as ever maintained themselves as a people; nevertheless time has here and there broken off a stone from the Talmudic structure. These detached members have now founded other battle organisations or used other associations for this purpose: the Alliance Universelle Israélite, Freemasonry, the International, the Anglo-Jewish Association, and many more.

These different storm-troops often fight against one another with one insisting on its long preserved organisation, the other considering the old costume as suitable and wearing, instead of the caftan, a tailcoat, and carrying before its nose the Communist Manifesto instead of the Talmud. They march separately but all strike united against European society. Everything that undermines it is constantly promoted by all of Jewry.

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[277] *Archives israélites*, 1866, XX, pp.885-86.

Only in this way does one begin to understand fully the very significant revolution of the Jewish Council of 29 June, 1869, in Leipzig: "The Synod recognises that the development and realisation of the modern principles are the most secure guarantees for the present and future of Jewry and their supporters. They are the very first vital conditions for the expansive development of Jewry". Intriguing Freemasonry and Orthodoxy go hand in hand and we witness the strange spectacle that the most conservative institution in world-history, the synagogue, champions revolution in other institutions. And the Chief Rabbi of Frankfurt, Isidor, wrote in 1868:

"The Messiah, whether a man or an idea, whom the Jew awaits, this glorious enemy of the Christian Saviour, has not yet come, but his day is approaching! Already the peoples, led by the societies for the regeneration of progress and enlightenment (i.e. the Freemasons), begin to bow before Israel.

"May the whole of mankind, obedient to the philosophy of the Alliance Universelle Israélite, follow the Jew, who rules the intelligentsia of the progressive nations. Mankind turns its gaze to the capital of the renovated world; that is not London, nor Paris, nor Rome, but Jerusalem, which has risen from its ruins, which is at once the city of the past and of the future".[278]

The fact of Freemasonry and Jewish rule has, as the above remarks show, been examined and studied by many men; even newspapers of earlier times dared from time to time to sigh over it. Thus, for instance, the *Münchener historische Blätter*, in the year 1862: "The power that the Jews were able to obtain with the help of Freemasonry has reached its zenith. There is a secret society with Masonic forms which is subject to unknown leaders. The members of this association are mainly Jews".[279]

But these and other timid attempts to revolt did not help. For, the Masonic-Jewish press had the monopoly and could afford to simply smother through silencing all attempts at explanation. Thus did it come about that honest people have until today remained fully in dark uncertainty regarding the activity of their highest generals. It is they who seek "the philosophers' stone".

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[278] *Archives israélites*, XI, p.495.

[279] Cited in des Mousseaux, *op.cit.*, p.342.

One can indeed understand that many a seeking Mason, indignant, wards off the attacks on his order; for example, Findel in his well-known history of Freemasonry:[280] in the works of Eckert,[281] Barruel,[282] among others, he sees malevolent hostilities and suspicions but without examining all the criticisms more closely. One does not at all need to be totally in agreement with the mentioned researchers but one must admit that they had rightly foreseen the necessary sad consequences of the secret society in spite of many well-intentioned efforts of individuals.

Findel still speaks (in 1861) from a superior point of view of the so-called "Jewish question". But as an honest man much later he raised his voice loudly against the Jews, forced to do so by bitter experiences. He then thought that the Jew "considers all foreign peoples simply as objects of exploitation", he demanded the exclusion of Jews from Freemasonry since he recognised that they are "our oppressors".

Today Brother Findel would see himself divested of all his illusions. It does not therefore occur to me to deny that therefore there are also among the Masons men with serious efforts; only I regret that they allow themselves to be fooled by men whom one must count amongst the criminals of the greatest calibre.

We have got to know briefly some men, currents and methods of Freemasonry. They were practitioners of lies, deception and crime legalised through supposed honorable motives.

This influence brought Louis XVI to the scaffold; through Freemasonry was the assassination of Duke of Berry committed, as well as that of Ferdinand, King of Naples, of Franz Joseph of Austria and Wilhelm I of Prussia. Emperor Leopold II was a victim of poison, Gustav III of Sweden of Ankastrom's pistol shot, etc.

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[280] [Gottfried Josef Findel (1828-1905) was a Freemason who wrote several works on Freemasonry, of which the most important is his *Geschichte der Freimaurerei von der Zeit ihres Entstehens bis auf die Gegenwart,* Leipzig, 1861-1862.] ]

[281] [See above p. 109.]

[282] [See above p. 123.]

The revolution in Portugal was in its time brought about by the lodge (with the most active cooperation of the Jewish cardinal Neto coming from Alsace); at the behest of the lodge fell Archduke Ferdinand in Sarajevo through Serbian Freemasons, and also Brother Jaurès (also one of the Red International), when he suddenly felt pangs of conscience and no longer wished to be restrained about the truth. He wrote on 30 July 1914: "Here in France we work with all means of violence for a war which must be fought out to satisfy disgusting desire and because the Paris and London stock-exchanges have been speculating ..." That was his last writing. The murderer was acquitted.

Thus the conspiracy of ambitious men passes through the decades like a gruesome track. "The people must be frenzied". Ever new words, ever new promises, new lies are thrown to the masses, the submissive newpapers comment on them in the desired direction, the "public opinion" comes to be. "One does not revolutionise a country through peace". For that reason war, under the direction of financial powers, a step to a higher rule.

In 1859, Ensentin wrote in a letter: "G, who always believes in war, made a visit from which he has returned hopeful. Always believe in war. I think that Rothschild and Pereira pay out what they can and that it is this that has revived hope in him".[283]

Already in 1852, Eckert[284] said in the conclusion to one of his works: "The Masonic Order is a conspiracy against altar, throne and property for the purpose of a socialistic-theocratic empire of the Order over the entire world with the seat of government in New Jerusalem".[285] That has literally come true and New Jerusalem is even being built! World war, world revolution, world republic, it was worth fulfilling this plan, the long desired goal stands at the door. There is only a problem of the prestige of certain personalities and questions of discipline within the wold plot. The preconditions are there, the results will follow. Cardinal Manning prophesied with remarkable acuteness in a speech in London on 1 October 1877: "There is something above and behind the emperors and princes; this, more powerful than all of them, will make itself felt when the time has come. On the day that all the armies of Europe are involved in a gigantic conflict, then, on that day, the revolution that today works secretly and underground will consider the time favorable to expose itself. What one saw earlier in Paris one will have before one's eyes again all over Europe".

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[283] *Oeuvres de S. Simon et d'Enfantin,* [Paris,1865-1878.][Claude Henri de Rouvroy, Count of Saint-Simon (1760-1825) was a French aristocrat who propounded a system of technocratic socialism.] [Barthélmy Prosper Enfantin (1796-1894) was one of the leaders of the socialist movement initiated by Count Saint-Simon.]

[284] [See above p. 109]

[285] *Der Freimaurerorden in seiner wahren Bedeutung*, p.361

The long cherished work then finally succeeds in seeing Germany surrounded and defeated at the hands of Freemasonry. Italy was drawn into the war not only through national forces but through the activity of the former tutor of the king and later war minister, Ottolenghi (Ottenheimer)[286] and of the Grand Master Ernesto Nathan[287] and of Sonnino.[288] When the latter became Minister for Foreign Affairs, Italy's attitude was clear. Greece's king was subject to the influence of Brother Venizelos and the threat of Brother Jonnart (the French delegate). Athens would be shot to pieces. The same thing happened to Romania; North America put in immeasurable finance only when the dark powers behind Baruch[289] and comrades prepared everything necessary in order to attack on a convenient occasion. Now all the financially powerful Jews of America whom Oscar Strauss, himself a Hebrew,[290] proudly leads, stood at the disposal of the conduct of this war; they were the bankers G. Blumenthal, E. Meyer, Isaak Seligmann, W. Salomon,

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[286] [Giuseppe Ottolenghi (1838-1904) was a Jewish Italian general and War Minister from 1902-1903.]

[287] [Ernesto Nathan (1848-1921) was an English-Italian Jewish politician who was mayor of Rome from 1907 to 1913. He was named Grand Master of the Grande Oriente d'Italia in 1899, as well as in 1917.]

[288] [Baron Sidney Sonnino (1847-1922) was an Italian Jewish politician who served as Prime Minister in 1906 and again in 1909. In 1914, as Foreign Minister, he joined the Allied Forces, whereafter war was declared on Austria-Hungary in 1915.]

[289] [Bernard Baruch (1870-1965) was an American Jewish financier and speculator who advised both President Wilson and President Roosevelt.]

[290] [Oscar Strauss (1850-1926) was United States Secretary for Commerce and Labour from 1906 to 1909 and Ambassador to the Ottoman Empire from 1909 to 1910.]

Philipp Lehmann (not to mention Loeb, Schiff, Kahn, etc.); the big industrialists A. Lewisohn, D. Guggenheim; the rabbis Wise, Lyons, Philipson; the professors R. Gottheil, Holländer, Wiener; the journalists Franklin, Stransky, Beer, Frankfurter, etc. Strauss says at the end of his letter (to the French ambassador): that he is "enthusiastic" for the Entente and says that the mood of the Jews for the Alliance (Entente) can be described as almost unanimous. If the Jews were at first not yet fully united, the fraternisation nevertheless became a complete one when the "German" Jews of America joined the Entente.

In early 1918 then came the news, accompanied by triumphing English and French press voices, that all the Germans of America had placed themselves on the side of the Entente in order to fight for humanity against Prussian militarism. One could not believe it until one saw the signatures on the resolution: Schiff,[291] Kohn, Kahn.[292]

The "enthusiasm" of which Oscar Strauss spoke can be understood doubly well when one imagines the speech of the American Jew Isaac Markussohn that he gave as an answer to an address by Lord Northcliffe.[293] The honorable Isaac said verbatim: "War is a gigantic business enterprise in which the most beautiful thing is not the heroism of the soldiers but the business organisation, and America is proud of the favorable business situation that it enjoys".[294] With this "enthusiasm" did America enter the war for the ideal of humanity, covered by a cloak of lies of vain demagogues. Then other states followed America's enthusiasm. I do not have the competence to pass a judgement on the certainly multiple roots and motivating factors of the world war, but one root seems to me undeniable: the world conspiracy systematically led by an immeasurable Jewish finance, concealed by secret associations, exploiting the nationalistic strivings of peoples with satanic cunning, for the consolidation of a world-empire.

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[291] [Jakob Schiff (1847-1920) was a German Jewish banker who emigrated to the United States in 1865. He joined Abraham Kuhn's company, Kuhn, Loeb and Co., in 1875.

[292] I could not ascertain if it was the same F. Kohn who publicly declared on 19 February, 1918, in New York that "all Germans" wish for the victory of the Entente. [Otto Kahn (1867-1934) was a German Jewish investment banker who moved from Germany first to England and then to the United States, where he joined the firm Kuhn, Loeb and Co. in New York.]

[293] [Alfred Harmsworth, Viscount Northcliffe (1865-1922) was a British newspaper and publishing magnate who conducted a shrill propaganda campaign against the Germans during the first World War.]

[294] Information Bureau, Rotterdam, 13 March, 1917. Heise, *op.cit.*, p.162.

About all this the German Jewish colony could not have been ignorant but certainly a large part of the German Jews, especially the rich, believed that a weakening of Germany would suffice to secure their power forever; the other part, which did not have to consider personal financial loss, allowed its hatred of Germans to work unobstructed among the best of the Entente and their accomplices, and, after sufficient successes of subversive activities, stabbed the German army in the back and, not satisfied with that, set itself with the help of the Moscow Jewish finance (Joffe, Radek-Sobelsohn) at the head of anarchy in all German lands and prevented any action being taken against them. Of this sort were Luxemburg, Levien, Mühsam, Leviné, Haase, Cohn, etc.

What separated the "democratic" and "revolutionary" Jews from one another were questions of tactics and personal egoism; their goal was the same, that is, Jewish rule in Germany. As regards the German, it could be a matter of indifference whether the marrow was gradually sucked from his bones or whether he was delivered immediately to anarchy.

The last was the case in many places and opened the eyes of many Germans to the nature of Jewish activity, about which the "democrats" - of whom Mr. Frank Cohn spoke in New York - the same who influenced Germany's fate most decisively, until 1933, were, to a certain degree, shocked. For, if Michael's eyes were fully opened, then the "*furor teutonicus*" could perhaps be directed, no longer against "pan-Germanists", "militarists", etc., but against the foreign mind which presumed to direct the German destiny. (This awareness came to Germany through the leadership of Adolf Hitler).

After the announcement of the "Conditions of peace", one suddenly heard patriotic tones from the mouths of Jewish-German statesmen, and the leaves of the Jewish newspaper forest murmured a song of the fatherland. This ‘indignation’ does not seem to me to have been appropriate; for our Jews could indeed hardly demand that the regions beyond the Channel and the big pond should place restraints on their hatred and have consideration for them when the German army through its legendary victories would have almost overrun the most cunning calculations of long years’ work.

But they will already be relieved; Mr. Warburg, “well-known in Paris”, and Mr. Melchior seem to have been able, following the famous model of earlier times, to successfully protect their own in Versailles and to have generously left the kingdom of heaven to be cultivated by the German.[295]

## Zionism

Now, within the entire scope of the international Jewish question, there stands out one factor which has, especially during the course of the war, increasingly gained in importance, Zionism. Already in the last decades of the 19th century, Jewish circles contemplated transferring their expatriate money to settlement in Palestine.

In this way a number of Jews went back to their old “homeland”. But this effort remained without any success in spite of the millions of collected Zion funds. Because the Jews did not work in Palestine but lazed or haggled as usual.[296]

Since the plots received rose in price, the land speculators set to work, the settlers sold their land advantageously and returned to Europe. Thus did things stand when Theodor Herzl emerged as the preacher of political Zionism.

His energy succeeded in interesting further circles in the Jewish state that was to be built, whereupon he summarised his programme in 1897 at the first Congress in Basel saying that “a homeland guaranteed by public law for the Jewish people in

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[295] The entire later construction of the November Republic was a confirmation of this view. [The Weimar Republic that replaced the imperial form of government was established in Weimar in November 1919 and lasted until Hitler’s accession to power in 1933.]

[296] Cf. W. Rubens, *Das Talmudjudentum*, Berlin, 1893, p.69.

Palestine" was to be created. Soon thereafter there followed, on the stimulus of Prof. Schapira of Heidelberg,[297] the establishment of a Jewish National Fund. The possessor of land acquired through it was henceforth no longer a colonist but only a tenant; in this way land speculation was removed and the farmers, in spite of great financial support, were nevertheless forced to work whether they wanted to or not.

Most important, above all, was that the Jews were expressly designated as a nation in the Zionist programme. Now, they have always been that, and an especially characteristic one besides, but since they were at the same time citizens of all states they found it good not to emphasise their national consciousness. For whenever new unpleasant machinations were discovered, they always took cover behind the "state citizen" or "religious community" and discarded the uncomfortable membership in the Jewish race.

That was the age-old principle; if a Jew had acquired even a small income it was immoderately exaggerated by his Jewish comrades as Jewish virtue, but if one traced Jewish mass cheating (as today) it was said that the Jews could not be made responsible, they were to be perceived as state citizens, as religious members, but not as a uniform nation.

All the honest peoples fell for this, in itself truly baseless, snare; as a state citizen a Jew could do everything that he could not have done as a Jew.

Thus it was understandable that this public emphasis on the national standpoint was sometimes painful to many Jews, both assimilated and orthodox, and they envisaged the emergence of laws for foreigners.

Rabbi Blumenfeld indeed says: "The attempts at denationalisation of the 19th century have only led to a masking by which the non-Jews have not allowed themselves to be deceived",[298] but that is not right, for many innocent people believed in the amalgamation of the Jews into the German state- and national consciousness.

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[297] [Zvi Hermann Schapira (1840-1898) was a Zionist who worked as assistant professor of mathematics at Heidelberg University from 1887. In 1884 he suggested the idea of establishing a Jewish National Fund to acquire land in the Palestine.]

On the other hand, the Jew Dr. F. Theilhaber is perhaps right when, at the end of a work, he expresses the opinion, in bold print, that: “Even leaders and champions of the purely religious understanding of Jewry feel instinctively that even the factors that are indifferent to the religious side of Jewry and all the political, economic and ethical interests of their environment are closely connected to the Jewish society through the physical factor”.[299]

And Dr. A. Brünn said at the meeting of the “Central association of German citizens of Jewish faith”, behind which the Jews hid at every opportunity as a “religion”, that the German Jews cannot “have German national feeling” and further: “By Jewish national consciousness I understand the living consciousness of a common origin, the feeling of a belonging together of the Jews of all lands and the firm will to a common future”.[300]

It would take too long to illustrate all that in greater detail; let a statement of one of the most influential Zionists, Dr. Weizmann, suffice: “The existence of the Jewish nation is a fact and not a question to be argued about”.

With this observation a complaint is by no means expressed, as many people believe, but it is merely ascertained that the Jews are to be deemed a nation, that they are firmly connected through world associations (“Alliance Israélite”, “Anglo-Jewish Association”, “Jewish Congregation Union”, “Agudas Israel”), consequently have common interests and, thanks to the immense means standing at their disposal, are able to achieve these as well. No even partially honest man can get round this fact any longer; but from it it follows with inexorable consequence that the Jew cannot be a state citizen, in any state. When the war broke out, the Zionists too found themselves in two hostile camps. It may be that one part of the German Jews at first saw the war as being conducted against the anti-Jewish Russian government, that the Zionists really believed

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[298] *Der Zionismus*, Berlin, 1913, p.9.

[299] *Der Untergang der deutschen Juden*, Munich, 1911, p.102. [Felix Theilhaber (1884-1956) was a Jewish dermatologist and writer who fled in 1935 to the Palestine.]

[300] Report of the *Im deutschen Reich* newspaper, July/August 1913.

that they could align their interests with those of the German eastern policy, but the impossibility of this standpoint came increasingly to the fore. A German, Lazar Pinkus,[301] dared to express this recognition in the following words: "A Jewish community in Palestine cannot become the central point of *German* interests in the east. The strong national feeling of the Jewish people guarantees the complete exclusion of foreign special interests".

Since Turkey now was once Germany's ally, the Zionists could not loudly voice the wish for a partitioning of Palestine but had to satisfy themselves with obtaining reasonable colonisation rights or with removing the question at first from the war-aims in order to bring it up so much more vigorously later. All the above-mentioned Jewish statesmen supported the English world-empire as a patron saint of Jewry.

The latter wish to be based in a strong state which represents a power in the east that is strong enough to ensure, for the Jews, a maximum of national security there. Now England possessed Egypt, India, bases in the Persian Gulf, and lacked only an overland connection between these countries, and there Palestine was positioned excellently as a link in a chain. Turkey was, besides, the enemy, and to promise their land to the Jewish people as a state territory meant getting their sympathy.

This was increasingly understood by the Jews and the English and the statement of the hot-blooded man and at the same time cool-headed politician, Theodor Herzl, was fulfilled:

"England, the powerful, free England, which with its glance encompasses the world, will understand us and our aspirations. With England as the point of departure we can be certain the Zionist idea will be powerful and will rise higher than ever before". In England

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[301] *Vor der Gründung des Judenstaates*, Zurich, 1918, p.33. [Lazar Pinkus (1881-1947) was a Jewish banker and writer.]

[302] [Nahum Sokolow (1859-1936) was a Zionist leader from Poland who lived in England during the first World War. He was a supporter of the Balfour Declaration of 1917 and served as President of the World Zionist Congress from 1931 to 1935, when he was succeeded by Chaim Weizmann.]

[303] [Herbert Louis, Viscount Samuel (1870-1963) was a Jewish British politician who was appointed High Commissioner of Palestine from 1920 to 1925.]

Dr. Weizmann, Nahum Sokolow,[302] H. Samuel,[303] S. and W. Rothschild[304] were the most enthusiastic promoters of the idea: the Zionists travelled from country to country and everywhere support was promised to them. Of course, many Jewish associations opposed, for the above-mentioned reasons, the national-political aspect of the the programme, but Rothschild's open letter in which he stated that he could not understand how it could harm since obviously their rights would have to remain guaranteed to the Jews in all countries, and also the letter of Lord Balfour to Rothschild, brought new followers to Zionism.

This memorable letter goes as follows: "His Majesty' government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country".[305]

In Russia, the Revolution broke out in March 1917 and the Central Committee of the Zionists turned to the English ambassador Buchanan with the following address in which the following significant paragraph occurred: "We consider it an especially fortunate stroke of fate that at this world-historic moment the interests of the Jewish nation are identical to those of the British nation". Thus there was no talk of Russian state interests. The Russian government had to swallow this down, they stood under the guardianship of the Entente. The hearts of the Zionists of Germany, who, according to the evidence of Lazar Pinkus,[306] supported the entire war enthusiastically with money through the general association, beat with joyful excitement when the Balfour Declaration was made public. The *Jüdische Rundschau* wrote on 10 September 1917: "This declaration of the English government is an event of extraordinary scope", and on 26 November 1917: "It must arouse real satisfaction within all serious Jewish circles inside and outside Germany that England has decided in such a clear way for the recognition of Jewish claims in Palestine". The *Lemberger Tageblatt* wrote on 16 November 1917 about the "diplomatic victory of Zionism" and about its sympathy for England, etc.[307]

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[304] [Lionel Walter, Baron Rothschild (1868-1937) was a banker and zoologist who was a friend of Chaim Weizmann's and helped draft the declaration of a Jewish homeland in Palestine. The British Foreign Secretary, Arthur Balfour's letter to Walter Rothschild in November 1917 conveying the British government's endorsement of this project is called the Balfour Declaration.]

[305] 2 November, 1917. I have gone into individual problems in greater detail in my later work *Der staatsfeindliche Zionismus* [1922].

[306] *Vor der Gründung des Judenstaates.*

Now began an activity centred on Canaan but the offers of Turkey did not come up to the price that England set; however, the German Zionists, who could not demand everything openly, manoeuvred back and forth, yet the German Empire was not so powerless that one could hand over a letter of thanks to Lord Balfour as one could have allowed oneself to do with impunity with regard to Buchanan in Russia.

At any rate, we see the tragicomic drama that the government of a nation of 70 million is eagerly concerned to take into consideration the wishes of a tiny nation that lives amongst it, and not vice-versa; and then they dared to speak of "citizens of the Mosaic faith"!

Now indeed, when the English conquered Jerusalem, there was no end to the jubilation. The *Jewish World*, the organ of the above-mentioned four Jewish world-associations wrote: "The fall of Jersusalem and the government declaration (of Lord Balfour) have made England the greatest power on earth".[308] Giant congresses in America expressed the same joy and Nathan Strauss explained that England had fulfilled all the wishes of the Jewish people".[309]

Now one would think that, since the entire Jewish world had declared itself for England, the German Jewish committee had to be dissolved or had (as German citizens) to openly and finally break with the English group; nothing of the sort happened.

But for the people from beyond the borders the temporary silence or manoeuvring did not suffice, the German Zionists were blamed for pursuing "German patriotic interests", for allowing "traitorous Jewish assimilation" to be granted in Germany, etc.,[310] and one of the many German Jews, the already cited Pinkus, who did not feel comfortable in his German skin, rose to the proclamation: "We Zionists cannot be frightened by the fact that the German-Turkish offensive may be able to drive the English army once again from the mountains of Judaea. May be! A single cry of indignation will then go through the millions of the Jewish people and not stop before the borders of the Central Powers and Turkey".[311]

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[307] Pinkus, *op.cit.*, p.29.
[308] Pinkus, *op.cit.*
[309] Heise, *op.cit.*, p.68.

Indeed the man had to know! Another "German" state citizen, the prophet of the "future", Isidor Witkowsky,[312] seconded eagerly: "For millions of poor, for hundred thousand Jews advanced in property rights, Balfour's Declaration had the bright tones of a long-awaited messianic message: the day that heard Great Britain's decision to deploy the entire imperial power for the Jewish cause remains one that cannot be erased from world-history".

Now in many states pogroms had begun and so the Zionist Congress in London decided to make all the states in which these took place legally responsible for all the injuries and to have aid money paid to the surviving victims of these persecutions. The "German" imperial government which, in preparation for the Peace Congress, concerned itself particularly with the Jewish question, had naturally decided to renounce its own standpoint and accepted fully the statutes of the London Jewish Congress. How else could one have acted since the leading men, Landsberg and Preuss, were themselves of the tribe of Judah!

But the best thing in the German tragicomedy was that, among the delegation that was supposed to represent German interests in Versailles, there was a leader of Jewry, Mr. Melchior. Were the Germans aware of what that meant? Truly the letter of homage of the Russian Jews was relatively harmless compared to this fact.

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[310] Leaflet of Theodor Herzl Association, Zurich.

[311] Pinkus, *op.cit.*, p. 56.

[312] [See above p. 96.]

Thus far had the German Empire and German honour come and the worst was that many apparently quite honest people did not feel all that to be frightening. But slowly in other heads the awareness that Martin Luther powerfully expressed is beginning to dawn: “Know and do not doubt that, next to the Devil, you have no more bitter and poisonous enemy than the Jew”. (And in 1930 the Arabs rose against the Jews streaming into Palestine under England’s protection. For their protection ten thousand British soldiers had to be mobilised!)

## The Jewish-Russian Revolution!

“Does not the evident thought strike you that, if you give the Jews, who are, regardless of you, citizens of a state that is stronger and more powerful than all yours, also citizenship in your states, your other citizens will be fully under their feet?” With these warning words, based on deep historical insight, Fichte addressed the German nation 100 years ago.[313] They were spoken to the wind without an idea of the power that a race closed within itself represents; disguised in phrases about the equality of men, the dogma of limitless tolerance triumphed in all parliaments.

Tolerance towards the foreigner, the enemy, was considered as an accomplishment of higher mankind and was however, as the history of the 19th century and the present teaches us, only an increasingly great surrender of ourselves.

The credulous European had listened to these temptations, which emerged cloaked in the seductive words of freedom, equality, fraternity, and the fruits of the subversion lie exposed today. And indeed so nakedly exposed that it must occur to even the most backward man who does not have any idea of the necessary historical connections that he granted his trust to cunning and eloquent leaders who had in view not his well-being but the destruction of all his arduously acquired civilisation. The proof of that which has become a bloody reality is given to us by the Russian Revolution, regarding whose course liberal or Jewish newspapers maintain a silence that stands in remarkable contrast to their other fusses; the right-wing papers however, during the war, suppressed data that spoke in such a clear language in order to preserve the home front. The warning came too late to them: even in Germany the Jews were the leaders of the anti-German idea.

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[313] Fichte’s *Reden an die deutsche Nation* (1808) was based on talks given by him from 1807 in Berlin that encouraged the development of German national feeling and hoped for a German national state that would continue in the tradition of the Holy Roman Empire and free Germans from the French occupation.]

Let us turn to the facts of the Russian upheaval. There can be no doubt that all the Russian people longed for the end of the Tsarist rule. One who was a product of this form of government must acknowledge that the movement for self-affirmation in economic as well as communal and intellectual fields was thwarted many times, that the rule of a corrupt bureaucracy was an oppressive one.

Thus the whole of Russia felt as if it were freed from a nightmare when the news of the overthrow of the Tsar raced from the Baltic Sea to the Pacific Ocean. The suppressed consciousness of the state citizen emerged everywhere with a force that one that one never considered to be possible and the leaders believed they had every ground to look optimistically to the future and to hope to be able to resolve the tightly coiled questions in a peaceful manner. But soon centrifugal forces came into play in the form of soldiers' councils.

These soldiers' councils, which developed in all cities, were, even if prepared long in advance, yet in their combination of a truly spontaneous nature. In the confusion of the circumstances crafty intriguers were able to gain entry very quickly and, with their demagogic knack, to win the workers for their aims, as faithful bodyguards and later as the battering-rams of the overthrow. The head of the decisive Workers' and Soldiers' Council of Petersburg was at the beginning a former Duma member, Chkheidze from Grusina.[314]

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[314] [Nikolai Chkheidze (1864-1926) was a Georgian aristocrat who represented the Georgian Social Democrats in the Russian Duma from 1907 to 1916 and supported the Mensheviks against the Bolsheviks.]

He belonged to the moderate wing of Social Democracy, still abstained from immoderate and unrealisable demands, but, through his parallel government, threw one spanner after another into the wheel of the government, which in the Russian national sense still demanded the necessary defence of the country, and war. Soon however centrifugal forces began to operate. As speaker of the Petersburg Council there emerged suddenly a Bolshevik named Steklov,[315] a quite unknown personality. Since at that time it was not seldom that people approached the government whom one knew only by their code-name, this Steklov was ordered to show his pass. This went by the name of – Nakhamkes! Its bearer was, what nobody had ever doubted, a Jew.

Nakhamkes, as an unchallengeable personality, conducted a demogogic politics of a special sort and called for peace and freedom, promised help to his German brothers, bread and a happy homecoming after all the travails of the war.

The soldiers had all sworn in March 1917 to conduct the war until the victorious end and the general mood was, even later, indeed not a dejected one. Taking note of this mood and in order to be involved in all parties, different Russian Jews who rushed in from all parts of the world set themselves up as apparent moderates and became the leaders of the less frenzied parties – in this way Kogan-Bernstein,[316] Lieber,[317] Dan[318] became the leaders of the Mensheviks (like the German Majority Socialists)[319]. On the other hand, however, they prevented the government at every turn from intervening against the increasingly stronger machinations of the Bolsheviks. The heart of this current was incontestably the Jew Leo Bronstein (Trotsky). Already actively participant in the Revolution of 1905, he fled abroad, lived in Spain as correspondent for the socialist newspaper *Djenj,* travelled to New York, where he emerged in the suburbs as a communist preacher. Immediately after the outbreak of the Russian Revolution he went to Russia and was soon a driving force of the all-destroying Bolshevism.

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[315] [Yuri Steklov (né Ovshey Nakhamkes) (1873-1941) was a Jewish Bolshevik who was arrested during Stalin's Great Purge of 1937/8 and died in prison.]

[316] [M.I. Kogan-Bernstein]

[317] [Mark Lieber]

[318] [Fedor Dan]

[319] [The Mehrheitssozialdemokratische Partei Deutschlands (MSPD) was the unofficial name of the Sozialdemokratische Partei Deutschlands (SPD) between 1917 and 1922 under the leadership of F. Ebert and P. Scheidemann.]

Here the Kalmuck Tartar Lenin (Uljanow) fought as a leader. Whatever may appear in Bolshevism as an idea comes from his head. The trust of so many Russian workers, and not indeed the worst, was granted to him. By his early acquaintances he is described as a man who lived entirely within the narrow circle of his dogmas and was immovable to the point of primitivism. As the third in the three-headed leadership functioned the Jew Zinoviev,[320] the later chairman of the Moscow International of 1919. Through the demagogy and unscrupulousness of Trotsky and Zinoviev Bolshevism became a predominantly Jewish undertaking.

That Russian Bolshevism was, and is, such cannot be doubted. From 1917 to January 1918, I travelled from Petersburg to the Crimea and must state (therein I can exclude much as coincidental) that where Bolsheviks emerged, in universities, street meetings, workers' councils, 90 out of 100 were Jews. Besides, I have met them in the Crimea (the Crimea was occupied by them), in military hospitals, with the newspaper *Pravda* (the Bolshevist organ) under their arms, and many items of news revealed hardly anything but Jewish forces of subversion. In spite of everything I would not have the right to consider these personal experiences as characteristic of the Bolshevist movement if the facts following from it did not express the same thing.

In Germany one commits the mistake of considering Bolshevism as a Russian necessity. Now it would be understandable that, when a shackle is removed, the repressed motions break out with doubled strength. That may also be true in many cases. But in general one must say that there did not exist beforehand any necessity for the following massacre - unless the genuinely Russian Tolstoyan thought that one should not oppose the wicked brought about its consequences.

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[320] [Gregori Zinoviev (né Ovsei-Gershon Apfelbaum) (1883-1936) was a Jewish Bolshevik who along with Kamenev at first supported Stalin against Trotsky, though after 1926 they supported Trotsky against Stalin. Zinoviev and Kamenev were eventually arrested in December 1934 for complicity in the murder of the Leningrad Communist party leader, Sergei Kirov, and executed.]

Apart from the parallel government of the Petersburg Workers' Councils, in Kronstadt a separate republic of sailors had been formed. It recognised no law above it, the weak government dealt with the mutineers as with a power with equal rights, and in this way it was possible that in June 1917 many thousands of sailors incited and led by a Jewish student from the Riga Polytechnic, the infamous Roschal, sailed up the Neva to overthrow the government. The coup failed and the most important leaders, Bronstein (Trotsky), Rosenfeld (Kamenev),[321] Nachamkes (all Jews) were imprisoned. But not for long. Thanks to the energy of Lieber, they were soon released, the demand for which succeeded in the name of freedom, the Bolsheviks had indeed fought only for their ideals and this faith should be respected. From which it is evident that it is good to let one's brothers operate in many parties.

Kerensky, the new prime minister, could not save the situation. Much has been written on his personality, many in Germany saw in him a Jew,[322] others a Russian imperialist, the third group a new pure idealist. The picture that Prof. Freytagh-Loringhoven[323] gives of Kerensky surely comes closest to the truth. Kerensky was a man like thousands of Russians. His father was a principal of a grammar school, his mother (supposedly) the daughter of a general. He came therefore from the circle of the intelligentsia and was a typical representative of a large category within its centre.

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[321] [Lev Kamenev (né Rosenfeld) (1883-1936) was a Bolshevik revolutionary who served in 1918 as deputy chairman under Lenin of the Council of People's Commissars and was married to Trotsky's sister Olga (see also note above).]

[322] In his book *Zertrümmert die Götzen*, Dr. Eberle informs us that, according to the *Jüdische Rundschau* of Warsaw, Kerensky comes from a Jewish family from Vilna; his father emigrated to America; according to the *Volkstem*, his mother was born Adler. I have read many biographies of Kerensky and found nothing of this in them. [Joseph Eberle (1884-1947) was a German conservative Catholic writer who moved to Austria in 1916, where he published a journal called "Schönere Zukunft". Despite his anti-Semitism, he was arrested and imprisoned by the new National Socialist government for contravening the educational aims of the Führer.]

[323] This was conveyed to me by a member of the German delegation.

One who knows Dostoyevsky's *Idiot* finds in Prince Myshkin an amazing image of him (though after removing his mystical-genial trait), sometimes timid, sometimes flaming with idealism, then oratorically vain, then megalomaniac, staggering back and forth between two principles. As Myshkin did not know which of two women he loved, so also did Kerensky not know whether he should follow his Marxist doctrine or a national feeling. After more than ambiguous manoeuvres he finally threw himself into a position where a cheap fame as a speaker was in store for him. All his hysterical speeches however did not stop the demoralisation; in October 1917, a soldiers' congress was held which, going above the head of the government, ordered the army to throw down its arms.

The story of this congress is extremely instructive. At it, all questions of a social and political nature were to be discussed, but the majority of the Russian army, in the face of the threatening military situation, refused all political quarrel at such a time. But this did not deter the most eager Bolshevists in any way, they dragged in all their representatives, the officer cadet Abrahamov (Krylenko) set himself in the chairman's armchair and, unendowed and unauthorised, issued appeals and decrees in the name of the Russian army. Kerensky's attempts to suppress this audacity went lamentably wrong; the Petersburg garrison, demoralised by inactivity, and provided with money from secret sources (people were convinced that it was German since the Jew Fürstenberg-Ganeski from Stockholm had demonstrably transferred large sums to the Petersburg soldiers' council), threw itself on the side of its donors and, at the beginning of November 1917, overthrew the last Russian government. It is also characteristic that in the last sessions of the Preparliament that had been formed not a single Russian spoke on the side of the opposition but, without exception, Jews.

With that the victory of the Bolsheviks was decided and now there was no restraint to the Jews: they let their visor fall and established an almost purely Jewish Russian government.

Lenin was almost the only non-Jew among the People's Commissioners, as it were the Russian advertisement for the Jewish undertaking; in his character, however, doubtless the strongest. Who were the others? I give here the names that demonstrate quite clearly the henceforth undeniable Jewish rule. War and External Affairs Commissioner was the already mentioned Bronstein (Trotsky), the soul of the Red Terror; Commissioner for Culture Lunacharsky, Commissioner for Trade Bronsky, Commissioner for Justice Steinberg, Commissioner for the Control of the Counter-revolution the monster Moses Uritsky. In his investigation chamber in the infamous Gorochovaja No.2, thousands were brought and killed without a trial. (He was later shot). Commander-in-chief of all armies, after the very great disgrace of Krykenlo, was the Jew Posern. Head of the Petersburg Workers' and Soldiers' Council Zinoviev, of the Moscow Workers' and Soldiers' Council Smidovich, of the Kharkov Rosenfeld (Kamenev); the Brest-Litovsk peace delegation[324] consisted of Bronstein (Trotsky), Joffe, Karakhan (Armenian), and was Jewish up to the typist. The first political courier to London (he indeed brought glad tidings to his blood-brothers) was the Jew Mr. Holtzmann, and as representatives of the Soviet government in all countries Jews sprang up like mushrooms after the rain. In Bern the "Russian" ambassador was called Shklovsky (he was dismissed along with his entire staff), in Christiania[325] Beitler, in Stockholm Vorovsky, and to Berlin was delegated the sufficiently well-known Joffe. The later negotiations on the supplementary agreements of Brest-Litovsk were led, on the "Russian" side, by the above-mentioned Vorovsky, who had around twelve Jews and Jewesses and two or three Latvians subordinate to him. In addition to all these were the major agitators of the Bolshevist newspapers, provincial commissioners and other high notables.

I shall name the most important Jewish leaders: Martow (pseudonym of Zederbaum), Gussev (Drapkin), Sukhanov (Gimmer), Sagersky (Krachmann), Bogdanov (Silberstein), Gorev (Goldmann), Volodarsky (Cohen), Sverdlov (Head of the Penal Council), Kamkov (Katz), Mieskovsky (Goldberg), Riazanov

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[324] In his *Geschichte der russischen Revolution,* [1919]. [Axel von Freytagh-Loringhoven (1878-1942) was a jurist and member of parliament during the Weimar Republic, which he opposed. He welcomed Hitler's accession to power and was named Prussian state councillor in 1933.]

[325] [Oslo]

(Goldenbach), Martinov (Simbar), Chernomorsky (Chernomordkin), Piatnitsky (Sewin), Abramovich (Rein), Solntsev (Bleichmann), Sviesdich (Vonstein), Litvinov (Finkelstein, the peace negotiator with the Entente), Maklakovsky (Rosenblum), Lapinsky (Löwensohn), Bobrov (Nathanson), Axelrod (orthodox, was "active" also in Munich), Garin (Carfeld), Glasunev (Schultze), Mrs. Lebedev (Simon), Kamensky (Hoffmann), Naut (Ginzburg), Sagorsky (Krajmalnik), Iagoev (Goldmann), Vladimirov (Feldmann), Bunakov (Fundamenski), Larin (Lurrje), etc. In the banks later there sat only Jews and often twenty-year old Jewish youths directed entire departments in the ministries. Anyone whom emergency compelled to go there was met by men with Russian names and Jewish faces ? There have been many personal changes but the principle of selection has always remained the same: to secure for the Jew unconditional influence and to call in Russians and Latvians (the most important military supports of the Soviet) only to a small degree.[326] An old leader of the revolutionaries, Burtsev, wrote a fiery letter to the Bolsheviks, where he proclaims to the world the Russian misfortune to have brought forth personalities capable of "slander, theft and murder".[327] He exposes to the Russian worker and farmer of the world, who still see in them "idealists", the betrayal of unscrupulous bandits and castigates clearly and concisely their demagogy and mendacity.

"For months they appeared", wrote Burtsev, "to be supporters of the National Assembly, but after the first meeting they dismissed it. They have constantly campaigned against the death penalty, and now it is they who elevate it to the system. They are self-avowed supporters of lynch-justice; all their decrees end with the threat of shooting. They were supporters of freedom of the press, but have disclosed themselves to be censors and persecutors of the press of a strictness that Russia has not yet experienced. They were opponents of prisons and are their most eager providers. Without investigation and judgement they have incarcerated thousands of men. They spoke about peace but brought only war, which extended over the entire land. They were furious about secret diplomacy, but they conducted a secrecy in their diplomacy which we did not know even under the Tsarist regime". In the name of fraternity and peace the Bolsheviks lured to themselves unthinking hordes and set to work immediately with a raging hatred against everything "bourgeois" and soon with a systematic slaughter and civil war, if this one-sided massacre can be called that. The entire Russian intelligentsia, which had for decades striven for the Russian people and had gone to the gallows or were exiled for its welfare, were simply killed wherever they could be got hold of. Kokoskin and Shingarev were secretly murdered while lying severely ill in hospital. The murderers were naturally not punished. I cannot elaborate here on everything but all the known honest Russians were executed.[328] The workers and soldiers were pushed to such an degree that there was no return for them any more, they became the will-less creatures of the tenacious Jewish rule which had burned all bridges behind it. The real core of the Red Army was definitely reliable, the other recruits were held under a frightful discipline.

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[326] Recently a correspondent of the *Times*, Wilton, thus a quite unsuspicious witness, travelled in Russia; he ascertained that among the 384 commissioners who govern Russia 13 are born Russians, the other Georgians, Chinese and 300 Jews. (See in this context my speech on Reichsparty Day, 1936: "Der entscheidende Weltkampf".

[327] V.L. Burtsev, *Seid verflucht ihr Bolschewiki,* [Stockholm, 1918]. [Vladimir Burtsev (1862-1942) was a Russian activist who opposed both Bolshevism and National Socialism.]

The recruitment was carried on in the following manner: a commissioner came to the concerned village and announced the conscription of all men from 20 to around 40 years. If this conscription was not unconditionally followed, the so-called penal expedition appeared and shot the entire village including women and children. Since this was often carried out ruthlessly, all the conscripts showed up, to the last man. In such a way, and thereby especially, did the Jewish government maintain itself, for they knew very well: the still powerless hatred of the population could become frightening if it were not daily suppressed. According to the issues of the *Pravda* (Truth), the official newspaper, in three months over 13,000 "counter-revolutionaries" were shot. But one could observe, and all recent news reports agree on this, that the hatred against the Jews in Russia is, in spite of all the Terror, spreading increasingly widely. The most soft-hearted and tolerant Russians are now as drenched in it as a former Tsarist official. If the present government falls, then no Jew will remain alive in Russia; one can say that with certainty; those who are not killed will be driven out.

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[328] Even the German ambassador Mirbach was murdered. The murderer was the Jewish student Blumkin. He fled to the Ukraine, was handed over and then sentenced: to a few months' imprisonment (later he received a high position in Moscow). [Wilhelm Count Mirbach-Harff (1871-1918) was appointed German ambassador to Russia in April 1918 and assassinated by a Jew called Yakov Blumkin at the request of the Left Socialist Revolutionaries (allies of the Bolsheviks) who hoped to incite a new war between Russian and Germany after the withdrawal of Russia from the World War at the Treaty of Brest-Litovsk of March 1918.]

# III The Jewish mind

## The Talmud

If we wish to form for ourselves a judgement on the character of the Jewish mind we must necessarily go back to that work which is the monumental expression of it and which even today, as we said, is respected by two-thirds of the entire Jewry as absolute and untouchable: the Talmud.

Something has already been said about it, that is, its moral laws were briefly mentioned. Now I would like to illuminate some other pages. And even if disgusting things must be set down in writing, that is unavoidable if one wishes to see all that can be found in a "religious book".

It is indeed the strange thing about the judgement of our contemporaries that they consider the Talmud as a religious book fighting against which would be backwards and indicative of intolerance. But if one reads the innumerable tractates, one is astonished to find next to nothing of religion, or at least of religion as we understand it. There no metaphysical thought emerges, no search for a solution of the riddle of life, no image that can illustrate our secrets to us, no insight, no mystery. Everything is self-evident and clear. The world has been created out of nothing by the god of the Jews, the people who should rule the world and to whom every created thing belongs by right. That is the "religious" foundation. Alongside moralising absurdities and crudities appear hair-splittings of a quasi-pathological madness that one would resist taking seriously if they did not come from the mouths of the rabbis revered by the Jews. Some examples of this: "When Solomon was in his mother's womb he started singing a song as it says in *Ps.* 103,1: 'Let my soul praise the eternal and my entire inner being thy holy name'". "When he sucked at his mother's breast and observed the breast, he started to sing a song, v.2[329]: 'Let my soul praise the eternal and not forget all his good deeds'. According to Rabbi Abahu, the words ‘good deeds’ mean that god has set her breasts in the place of reason or that he (Solomon), as Jehuda thinks, does not look at a place of shame, or, according to Rabbi Mathna, so that he may not suck at a place of shame.[330]

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[329] [*Ps* 103:2]

*Gen.* 2:22: “And the eternal god formed the rib. Rab and Samuel are of differing opinions on that. According to one, it was a face (from which something was formed), according to the other, it was a penis. But it is right according to one of them, since it says in *Ps.* 139:5: ‘Thou has formed me front and back’, but what will the citation mean according to the one who supposes that it was a penis?”[331]

Rabbi Gamliel: “One day every woman will give birth daily, since it says in *Jer* 31:8: ‘pregnant women and women in labour’. One day the trees will bear fruit daily since it says in *Eze* 17:23: ‘it will produce branches and bear fruit’”.[332]

Rabbi Jeremiah: “The first man had two faces, *Ps.* 139:5: ‘You have formed me front and back’.[333]

Rabbi Samuel: “Why were the words of the Torah compared to the gazelle?” “To tell you, ‘Just as the gazelle has a slender body and seems every hour to her man as dear as in the first hour, so also are the words of the Torah to its keepers as in the first hour’”.[334]

Rabbi Eleazar: “When it says in *Deut.* 6:5: ‘You must love the Eternal, thy God, with thy whole soul’, why then does it say also ‘with all your possessions’? It means that there are many men to whom their body is dearer than their money, that is why it says: ‘with thy whole soul’, and again, that there are many men to whom their money is dearer than their body, that is why it says, ‘with all your wealth’”.[335] That the word ‘possessions’[336] is taken here in its literal sense as cash is significant, just as also nothing is said of the soul that one loves more than body and money.

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[330] *Tractate Berachoth*, fol.10a.

[331] *Berachoth*, fol.61a.

[332] *Shabbat*, fol.30a,b.

[333] *Erubin*, 18a.

[334] *Erubin*, fol.54a,b.

[335] *Pesachim*, fol.25a,b.

[336] [The German word for “possessions” “Vermögen” means also “capacities”.]

Rabbi Papa: “If one has eaten or drunk out of a paired dish or beaker, how does one prevent the evil consequences? One grasps the thumb of one’s right hand with the left hand and the thumb of the left hand with the right hand and speaks thus: ‘You and I are three’. But if one hears it said, ‘You and I are four’, then one says, ‘You and I are five’, etc.”[337]

“It is said in *Jon* 2:1: ‘Then the Eternal presented a great fish to swallow Jonah’. But it says in v.3: ‘And Jonah prayed to the Eternal to go out from the stomach of the fish and said: “I have called on the Lord from my confinement”’. There is no doubt; perhaps the great fish spat him out and the small fish swallowed him”.[338]

Rabbi Meier: “Whence can it be proved that even the embryos in the mother’s womb began to sing a song? Because it says in *Ps*. 68:27:[339] ‘In the congregations praise the Lord God, from the womb of Israel’”.[340]

“When a scratch blisters, one blows the trombone on Sabbath. But we have learnt: When other punishments are aroused and attack all, e.g., itches, grasshoppers, mosquitoes, one does not blow but cries (prays) to God? There is no question, it is only a matter of whether the itch is moist or dry”.[341]

Rabbi Jehuda said: “One places in the synedrium (council) only such a man who is able to clean out (through conclusions) the worm from the Torah ”. Rabbi said: “I can pronounce it clean through conclusions. If even a snake, which kills or increases impurity thereby, is clean, then the determination is certainly valid in relation to a worm that does not kill and does not increase impurity!” That is not tenable since it (the snake) is only like a thorn (which can kill us and is nevertheless clean).[342]

And it says in *Ex*. 8:2: “And the frog came up and covered Egypt”. According to Rabbi Eleazar it was just a frog but it multiplied and filled the entire land of Egypt. But the Tannaites[343] are of an entirely different opinion on that. Rabbi Akiba says: "It was only one frog and this filled the entire land of Egypt". Then Rabbi Eleazar ben Azaria said to him: "Akiba, what do you have to do with the Haggadah?[344] There was only one frog but it whistled to the others and they all approached".[345]

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[337] *Pesachim*, fol.110a.

[338] *Nedarim*, fol.51b.

[339] [*Ps*.68:26].

[340] *Sota*, fol.30b.

[341] *Baba Kamma*, fol.36 and 37a.

[342] *Sanhedrin*.

I break off these clever hair-splittings, they suffice to demonstrate palpably their intellectual emptiness. But one point must still be emphasised. A large space is taken up in all their utterances by sexual questions, we have seen some examples already. But how they are handled is characteristic. Not with a natural sensuality, and even not with the objective neutrality of a hygienist but with the repulsive lecherousness of bald old men who cannot do enough in the imagination of sexual activities. The pen hesitates to write down such citations but there remains nothing else to do in order to refute the complaint of having done an injustice.

Rabbi Chama: "The one who sets up his bed between the north and the south gets children of the male sex, as it says in *Ps.* 17:14: 'And with thy 'treasure'[346] thou fillest their wombs, they will have an abundance of children'".[347]

Three things are an illustration of the future world, the Sabbath, the sun and service. Of what sort? If they meant the service of the bed (sexual intercourse), this surely becomes weak? Only the service of the opening of the woman is meant.[348]

Woman is a tube full of vituperation whose mouth is full of blood.[349] Rabbi Jochanan: "Every woman who invites her husband to sexual intercourse gets children of a kind that was not existent even in the age of Moses".[350]

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[343] [Doctors who repeated the Law, hence the term "Mishnah", meaning "repetition of the Law"]

[344] [The Haggadah is a Jewish text that is read at the Passover commemorating the liberation from slavery in Egypt.]

[345] *Sanhedrin,* fol.67a,b.

[346] [penis]

[347] *Berachoth,* fol.56.

[348] *Ibid.*, fol.57b.

[349] *Shabbat,* fol.152a.

[350] *Erubin,* fol.100b.

The wives of the uneducated are vermin and of their daughters it is said *Deut*. 27:21: "Cursed is one who lies with a cow".

One who deals with the Torah in the presence of an uneducated person is considered as if he lies with his betrothed.[351]

The rabbis have taught: "The one who has sexual intercourse in a bed where a child is sleeping gets epileptic children".[352]

To Ben Soma was posed the question: "Can the high priest take a virgin who has been made pregnant or is that not to consider what Samuel said: 'I can lie with many virgins without blood' or does what Samuel said not occur? He answered them: "Of course what Samuel said does not occur but it is to be feared that she may have become pregnant in a bath. But Samuel did indeed say: 'Every one who has sexual intercourse whose seed does not shoot like an arrow does not impregnate'. Then he must have been ready like a shooting arrow".[353]

The elders said: "Those emitting sputum, lepers, and such persons as are close to menstruating women are permitted to read from the Pentateuch, the Prophets and the Hagiograph, only the emitting of seed is forbidden".[354]

Elia: "Why does the messiah not come? See, it is now the day of reconciliation, I can lie with such and such women". Then Rabbi Jehuda asked him: "What does the Holy then say?" He replied: "He says in *Gen*. 4:6: 'Sin lies at the door'". "And what does Satan say?" And he replied: "Satan has no power on the day of reconciliation".[355]

Rabbi Simeon: "A proselyte who is less than three years and a day old is suited for the priesthood (i.e. the priest may lie with her)" for it says *Num* 13:18: 'And all female children who have not lain with a man, may they live for you'".[356] "One 'beaker' is beautiful for a woman, two ugly, with three she demands it (without castigating) with her mouth,with four she takes the donkey to the market (for her satisfaction)".[357]

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[351] *Pesachim*, fol.49b.

[352] *Pesachim*, fol.112b.

[353] *Chagia*, fol.14b.

[354] *Mo'ed-Katan*, fol.15a.

[355] *Yoma*, fol.19b and 20a.

[356] *Yebamot*, fol.66b.

Rabbi Johanan: "Crippled children are born because their parents turn the tables (their position in coitus) upside down; dumb children are born because they kiss that place (the genitals); deaf-mute children are born because they chat during intercourse; finally, blind children are born because they look at that place".[358]

Rabbi Jochanan: "Rabbi Ishmael's penis was as big as a tube of six kabs.[359] Rabbi Papa: "Rabbi Jochanan's penis was as big as a tube of five kabs, according to others three kabs. Rabbi Papa's penis was as big as the baskets of the inhabitants of Harpania[360] .[361]

Every criminal (*simri*) lay on this day with the Medianite woman 424 times, and Pinchas waited for one so long that his power was weakened. Pinchas did not know that the strong king (God) was with him. It is indicated in a Boraitha: "He lay with her 60 times until he became like a rotten egg and she like a bed full of water".[362]

These examples may suffice to vividly bring to mind the strangeness of the Jewish mind. How was it possible that products of such a nature that were inherited, discussed and jealously guarded for thousands of years could have been pointed to as a religious and moral book?

Here it must be determined once and for all that all that is written down in the Talmud is derived from a spirit that is hostile to us. It is a specifically Jewish characteristic. "One thing is certainly clear", says the Jew Dr. Bernfeld, "that the oral teaching is most intimately connected to the Jewish race, it is bone of its bone, flesh of its flesh".[363]

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[357] *Ketubot*, fol.65a.

[358] *Nedarim*, fol.20a.

[359] [A 'kab' is an ancient Hebrew measure equal to  4 pints.]

[360] [A rich agricultural town in the Mesene district south of Babylon.]

[361] *Baba Mezia*, fol.84a.

[362] *Sanhedrin*, fol.14b.

[363] [S. Bernfeld], *Der Talmud* [*sein Wesen, seine Bedeutung und seine Geschichte*], Berlin, 1900, p.16. [Simon Bernfeld (1860-1939) was a rabbi and publicist in Berlin.]

And the Jewish historian, M. Kayserling, rises to a eulogy in calling the Talmud "the greatest work admired for thousands of years, and the likes of which is not to be found in any literature".[364] So think all Hebrews.

There has hardly been a more tolerant man, hardly one who was so inclined to blur and deny the individual differences in the character of peoples, than Tolstoy. With endless repetitions he preached (that is, in his letters) the similarity of thought in China, India, Judaea, Europe.

But after he left his airy castle built on the dogma of the equality of men, and observed more closely the works of man, the great man came however to other results. In the study of the New Testament, he reports, he felt like a pearl-fisher who throws his net for precious mussels but draws with them at the same time slime and dirt from which he had to first release the former. "And so I found next to a pure Christian spirit an alien dirty Jewish spirit".[365]

Schiller felt great reverence for many figures of the Old Testament, that is, for the personality of Moses, but he already differentiates with a sure instinct (without a closer knowledge of the actual contexts) between the "unworthiness and reprehensibility of the nation" and the "merit of their law-givers". He calls the Jew an "impure and base vessel" in which however something precious was preserved which could later ripen "in brighter minds", an "impure canal" through which the most noble of our possessions, the truth, was conducted, which however broke once it had performed that which it had to".[366]

Goethe said that the contrast between the present-day Jews and their "forebears annoys us". Both the great men therefore have a markedly contradictory attitude towards the Jewish past.

But this must be dispelled when, as we know today, the great men of the Hebrew past were not at all the forebears of the present-day Jews, that Judaism is a very late product.[367] Even Moses (even the name is not Hebrew) is, according to Egyptian representations, an escaped Egyptian priest named Osarsiph.[368]

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[364] *Sephardim*, Leipzig, 1859, p.86.

[365] *Kurze Darlegung des Evangeliums* [A Short Exposition of the Gospel, 1881].

[366] *Die Sendung Moses*. [Schiller's lecture on the origins of the Jewish religion was delivered at the University of Jena in 1789 and published in Schiller's journal *Thalia* in 1790.]

No, the Jew has not been "broken", the canal was completed in its formation ever since the Exile and indeed already earlier, it has only become stronger and more pronounced.

This instinctive aversion of Tolstoy, Schiller and Goethe, to name only a few great men, every person must feel who has gone closer into the Jewish intellectual products and has still preserved his natural feeling: the above examples from the Talmud should prompt one to do so. The Jew will describe us as "total Philistines", which we, according to Abraham Geiger, are completely,[369] then we are further branded by the disciples of Graetz as the "most limited of all peoples",[370] but that cannot disturb us.

## The technical mind

Let us investigate briefly the technical structure of the Jewish mind.

It is indeed shameful, but nevertheless true, that the concept of culture still has a very indefinite connotation in large circles and is transferred to almost every phenomenon of life in an uncritical manner. Today railways and poetry, aeroplanes and philosophy, warm-water heating and philosophy belong to culture; here a methodical differentiation is required.

With the word 'culture' one should designate only the expressions of man that are the product (whether it be a felt or a thought one) of a world-conception. To this belong religion, philosophy, morality, art and science insofar as they are not purely technical. The rest is trade, economy and industry, which I would like to designate as the technique of life. Now it seems to me to be an important insight into the essence of the Jewish mind when I name it a predominantly technical mind. In all the fields that I have counted as belonging to the technique of life, it has, as we have seen, always been active with a tenacious energy and with great success. But even there whence culture springs it is only the external technical side of it in its different forms that it has left its mark on or possessed.[371] That requires some explanation.

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[367] On this see [Julius] Wellhausen and [Houston Stewart] Chamberlain. [Julius Wellhausen (1844-1918) was a German biblical scholar and orientalist .]

[368] More details on this personality in Deussen, *Die Philosophie der Bibel.* [This work forms Vol.II,2,i of Deussen's *Allgemeine Geschichte der Philosophie* (see above p. 39.)]

[369] *Nachgelassene Schriften,* Vol.II, p.242.

[370] *Geschichte der Juden,* Vol.VII, p.367.

Morality, for example, is based on a feeling lying deep within us, on the "lightly audible voice", in Goethe's words, regarding "what is to be done and what avoided". In human society, it expresses itself as moral precepts and state laws; these are the technique of morality. The more clearly and definitely the feeling for justice and injustice is rooted in a people, the less it requires a complicated juristic technique, and so much more spiritual culture will it possess. Thus it is a totally misleading judgement to see in the minute enumeration of the permitted and prohibited activities of daily life an expression derived from a higher ethos.

Quite on the contrary: it is a sign that the main focus of morality does not lie within man but this is determined merely externally, wherein reward and punishment for its observation are decisive. And here it is characteristic of the Jewish mind that the simple morality of good and evil has led to a tangle of laws and to a commenting on the same lasting hundreds of years. For the Sabbath alone there are 39 paragraphs of forbidden activities, Moses is said to have received 365 prohibitions and 248 laws on Mt. Sinai.

But, on this basis, the Jewish law first establishes itself with thousands of measures of conduct that are to be strictly followed. Here it is already a matter no longer of the expression of a moral feeling but merely of a knowledge and mastery of technical rules. "The one who knows the law is virtuous", says Jesus Sirach.[372] And

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[371] Isaiah had perceived that when he said: "Because this people respect me only externally, the wisdom of their wise men will vanish and the discernment of their reasonable men will be lost" [*Isa* 29:13-14]

[372] [Jesus ben Sirach (early 2nd c. B.C.) was the author of a work called *Sirach* (or *Ecclesiasticus*) which is considered apocryphal and has not been accepted into the Hebrew Bible.

Bernhard Stade, although a scholar well disposed to the Jews, reports: "The thought of measuring actions according to their content or the conviction from which they emerge is lacking … The actions are above all differently judged according to whether they were committed in Canaan or not, whether they are restricted to Israelites or to foreigners".[373]

Here we have the beginnings of the later Talmud, which, from this point of view, is nothing more than an extremely complicated technical apparatus with whose help all questions are to be solved. But since the mastery of this instrument demanded a long time, the men, even among the Jews, who had, at every step of life (whether it had to do with the synagogue or the toilet) a citation from Moses or the Talmud at hand were not very numerous. These experts in the law were also the most respected people who dominated learning for themselves, and their names spread abroad into all the countries inhabited by Jews.

So great was the esteem of knowledge in itself that even a learned gentile was sometimes looked upon as a man. Although Father Samuel forbade man (i.e. a Jew) to have community with the gentile,[374] and Rabbi Meir said: "Man must have daily three words of blessings, that is, that God has not made me a gentile, a woman, and a fool", still it was explained that it was possible to have relations with a learned gentile.

But one must point to a fundamental difference between knowledge and knowledge. For one could easily remark that even the Indians had an accumulated knowledge which could be mastered only through decades-long work, so they also had a mind similar to the Jewish.

But then it is to be observed that the knowledge of the Indians arose from the longing for the interconnectedness of the universe and led to purified and symbolical knowledge, that in this way this knowledge served only as a means to a goal going beyond the same. The Jew has shown throughout his history a search for knowledge in itself, avoided every metaphysical like an infectious disease, and instinctively persecuted the few exceptions who flirted with philosophy. The knowledge of the Law was for the Jew a goal in itself.[375]

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[373] *Geschichte des Volkes Israel*, Vol.I, p.510.

[374] *Bechorot*, fol.26.

This technical mind, which made out of moral feeling a system of prohibitions and precepts, which has no equal in world literature in its monstrous confusion and in its unspiritual shadow-boxing, is necessarily anti-metaphysical, it could not have existed otherwise. A mind directed to the external world must have an answer to everything, it must have externally something that settles everything, since it feels internally nothing that is deep and endless. But even to this then necessarily narrow image of the world belonged a formative power. And to that the Jewish mind has not contributed much apart from the eternal tautology, God is god.

In foreign countries the Jew experienced for the first time something of god as the creator of the universe, of the myths of this creation, of the Fall through sin, of the principles of good and evil, of the immortality of the soul.

Here, in its contact with foreign ideas, the Jewish mind showed itself in its characteristic oddity. The images and myths became in its hand anecdotes, the attempt to illustrate an inner experience was interpreted as a material historical fact. The Fall of man, the Sumero-Akkadian symbol for a spiritual event, became a historical narration, the snake was actually nothing but a snake, the apple really an apple, the whole thing an everyday event. When the Jews heard of the immortality of the human soul for the first time from the Persians, when they heard of a messiah, a Saoshyant, who would deliver the world from the power of the evil principle to establish a heavenly kingdom into which would enter not only the holy but finally also, after severe punishment, all the countless penitent sinners, they understood of this principle of a world-liberating love only the idea of a world-ruling messiah.

The kingdom of god became a slave state in which the Jews would rule as tyrants. The myth of the creation of the universe became for the Jews the alpha and omega of their later world-view, it closed in time, once and for all, their image of the universe. Their contribution was that it was created out of nothing. Anyway, the Jews now had a wide-ranging knowledge: the Jewish god created the universe one day out of nothing, he is expected to protect us and will give us in the coming kingdom rule over all peoples. One sees that the picture is complete, the view logical.

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[375] But where knowledge was not an end in itself it was seen as a means not to understanding but to power and enrichment. It means, among other things: "As soon as wisdom enters man, cunning too enters into him" (*Sota,* fol.21b).

In an ancient Indian hymn it says:

Mine ears unclose to hear, mine eyes to see him;
The light that harbours in my spirit broadens,
Far roams my mind whose thoughts are in the distance.
What shall I speak, what shall I now imagine?[376]

Is it not as if a wing of infinity executes in these words of the Indian singer a further flap of its wing and raises itself from all earthly confinement? Or, when the wise man at the end of one of the oldest philosophical works on the creation of the universe ends thus:

He the first origin of this creation,
whether he formed it all or did not form it,
… he verily knows it, or perhaps he knows not.[377]

Again it ends with a question. These feelers into eternity are the leading out of a mind "that dwells as a potential wonder in man", of "the wise ageless mind".[378] The Indian feels in himself something eternal, he beholds himself before an infinity, he cannot bar to himself all the doors of the mind. But the Jewish mind is nervous before such imaginations - if they occur to him. The Old Testament is evidence of that. And Judah Halevi, perhaps the most sympathetic personality that Jewry has produced, expresses himself, internally frozen, in poetry in the following manner:

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[376] Geldner and Kaegi, *70 Lieder des Rigveda* [*Rgveda*, VI,9,6, I have used the translation of R.T.H. Griffith, *The Hymns of the Rigveda*, London, 1889.]
[377] [*Rgveda* X,129,7, tr. R.T.H. Griffith]
[378] Deussen's translation: *Allgemeine Geschichte der Philosophie*, Vol.I.

> Do not be tempted by Greek wisdom,
> Which bears no fruit, only blooms at the most,
> And their content? "The universe not created,
> There from the very beginning, enveloped in myths",
> Listen greedily to their words. You return
> With prattle in your mouth, your heart empty,
> unsatisfied,
> So I look for songs on the street of God,
> And have avoided the token of false wisdom.[379]

The Jew cannot work with myths and symbols, and if he adopts them it becomes the driest magic (see the Zohar, the Kabbalah), that is why Christ and his teaching of the heavenly kingdom that is "within us" is repugnant to him, here he feels the strongest assault on his being.

How the Talmud speaks about Jesus we have seen, but it is important to emphasise that even Jewish writers who do not think in a strictly Talmudic manner do not have different views on this point.

Of course one does not always meet hatred, in any case not a prominent one, but always a complete lack of understanding with regard to the personality of Jesus.

They all take the standpoint that Christ is not at all the bringer of a new morality but has only taken over the doctrines of the great Sanhedrin, namely Hillel's,[380] of its leaders; the differences between him and the Pharisees are later malevolent stories, etc. All the reserves of Jewish scholarship are mustered to this goal.

Some examples from the vast literature. Rabbi Josef Eschelbacher thinks: "As for the doctrine of God, so also for the precepts of justice, morality, and the love of one's neighbour the basic source of Christianity was and has remained the Old

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[379] *Divan* [*des Castiliers Abu'l Hassan Juda Ha-levi*], tr. A. Geiger [Breslau, 1851]. [Judah Halevi (1075-1141) was a Spanish Jewish physician, poet and philosopher.]

[380] [The Sanhedrin was the supreme court or "council" of ancient Israel. Hillel the Elder (ca.110 B.C.-A.D.10) was an important Jewish religious leader whose descendants traditionally served as heads (Nasi) of the Sanhedrin.]

Testament".[381] That, unfortunately, has been the case, but Christ is not responsible for that. He consciously sets himself against that which has been traditionally accepted: "You have heard that it was said to the Elders, but I say to you ..."[382] "You children of the Devil, you brood of snakes and vipers".[383]

Already the fact of the thousand year old hatred of Christ is the most undeceiving evidence that the Jewish essence is far removed from the personality of Christ. But we must still wave the banner of the Old Testament? No, as long as our children have to continue to respect the sanitised stories of the arch swindles of Jacob, Laban, Judah as religious documents, as long as the spirit of the Pentateuch and Ezekiel still blows through our churches, so long is a religion suited to us not yet born. "The Gospel is not even an independent self-enclosed religious doctrine", says the same Rabbi, "Jesus could not and did not wish to offer such a religion. A Christianity without a solid basis in the Old Testament floats in the wind and dissolves into clouds that constantly change their form".[384]

Here again is the Jewish anxiety before a form that is not laced in Spanish boots, and here again it is not religion as an image of the human psyche that is spoken of, but technical laws, principles, etc.

According to Rabbi Bäck, there is no characteristic which was not announced by a Jew as its prophet; he has been the preacher of reverence, the idea of duty, loyalty and humanity derive from him, selflessness of attitude, tolerance with regard to those of different mind have always been native to the Jews ? All this is stated with trimmings of Talmud quotes that sound fine taken out of context: the Jew appears in great glory. According to Bäck, the power of Jesus rests especially on the fact that he appealed only to the Jews.[385] Otherwise the wise rabbi thinks that it is not necessary to mention Christ. If one examines his work more closely, one observes that Kant and Goethe, half understood, were the force behind it, and their thoughts were attributed to the Jews according to a tested method. But how did Goethe already warn against another rabbi (Mendelssohn): "O you poor Christ! How badly will it fare with you when he has slowly spun round your whirring little wings". To Abraham Geiger, one of the greatest authorities of liberal Jewry, similarly, it is not good to speak well of Christianity: "The thoughts and sentiments of Christianity are of great indistinctness, stand opposed to all popular traditions in such a way that they cannot take root in them, simple minds that deny real life, dream of an imaginary fleshless life, widen the gap between spirit and body so that they may glimpse blessedness in its destruction".[386] One should read through this quote carefully, it contains in a nutshell the entire Jewish world-view. Because Christianity is detested by Jewry, it is said to be "opposed to all popular traditions".

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[381] *Das Judentum und das Wesen des Christentums*, Berlin, 1905, p.92. [Josef Eschelbacher (1848-1916) was a rabbi in Baden and Berlin.]

[382] [See *Matt* 5:21-24.]

[383] [See *John* 8:44; *Matt* 23:33]

[384] *Ibid.*, p.9.

[385] *Wesen des Judentums*, Berlin, 1905, p.52.

Thus it is understandable that the man from Galilee, "the fruitful nursery of superstitious enthusiasm" appears to Mr. Geiger in a strange light. "We cannot deny Christ a deep inwardness, but of new thoughts … of a great work of reform there is not trace. In Jesus was a strange mixture of clarity of understanding, obfuscation of mind and enthusiasm, as we often find in men of this sort, and it depends merely on circumstances whether, from the emergence of such men, a disappearing sect or a lasting religious association develops".[387]

So Christ actually belonged in a sanatorium.

Clearer and more honest is Hirsch Graetz, who sees in Jesus "rebirth with a death-mask"; that already reminds one a little of the language of the Talmud. And the Talmudist of today leaves nothing to be desired in the clarity of his manner of expression. Dr. Lippe, whose writings are to be read like those of "the Spanish wise men" (according to Dr. Bursin), wrote also in 1897: "It is almost 1900 years since a Roman governor of German origin named Pontius Pilate murdered thousands of Jews, among whom apparently there was one whom the Aryan peoples promoted to a god long after his execution. For the murder of this god-man the Aryans have since then spilled numerous streams of Jewish blood without having expiated it after 60 generations … the Church takes care that the symbol of the crucifix does not become estranged from its original significance (murder)".[388]

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[386] *Nachgelassene Schriften*, Vol.II, p.38.
[387] *Op.cit.*, p.116.

These various gradations in the expressions of Jewish scholars demonstrate such an abysmal misunderstanding that one should not tire of pointing out anew the danger that a Jewish mind necessarily brings along with it, willingly or not, when it is allowed to operate within a Christian community. (Not to mention the much more foreign Germanic environment). Zunz[389] called Judaism "the whim of my soul". Now the Jew can never free himself from this "whim" even if he has been christened ten times and the necessary consequence of his influence will always and everywhere be the same: despiritualisation, dechristianisation, materialisation.

That is the insight that one takes home from the history of the Jewish mind. From religion and philosophy arise technical compendiums; even the greatest are no exception. One may take the trouble to read the *Moreh Nebukim* of Maimonides,[390] a giant work of enormous scholarship and yet so devoid of every true greatness of spirit and mind. Many will then mention Spinoza. But, according to Jowett, it is no longer doubtful that Spinoza owes all his real thoughts to the minds of two men: Descartes and Giordano Bruno. As a genuine Jewish technician he accomplished the stunt of bringing these opposites to a common denominator and to combine them in an ingenious "system". That he could do this shows that he understood neither.

But that Spinoza flirted with ancient Aryan pantheism drew upon him naturally the bitterest enmity of the Jews of that time. In his manipulation of it, however, he was as Jewish as any rabbi. He frankly assures us that everything can be explained in the most convenient way without a mystery or a secret having to be supposed.

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[388] *Rabbinisch-wissentschaftliche Vorträge*, pp.58,83.

[389] [Leopold Zunz (1794-1886) was a German Reform rabbi who was one of the founders of academic "Jewish studies".]

[390] See Munk's translation, *Le guide des égarées*, Paris, 1856. [See above p. 28]

J. Freudenthal also claims him rightly for Jewry, as also does Dr. Spiegler.[391] He characterises the philosopher as an "assimilated Jew" and tries to argue that we have to thank the Jews for all knowledge. Spinoza is therefore "the greatest of all philosophers",[392] "the greatest hero of the philosophy of the modern age",[393] Mendelssohn "ennobled the German language and made philosophy popular through his work, whereby it developed into hitherto unimagined blossoms",[394] he "formed through his elevated direction the German nation into a philosophical",[395] etc. If one examines this Gallimathias[396] closer, one learns more from it than from many an antisemitic work.

Exactly as in morality and religion does the Jewish mind express itself also in science and art. The Jews pride themselves on having, in all the ages of science, presented a great number of outstanding men, especially in the field of medicine. Almost every king, they say, had a Jewish doctor whom he could trust more than his Christian colleagues.

Now, if it is incontestable that the natural influence that a doctor exercises on a sick man was on the part of the Jews a strong motivation towards this profession and opened a wide field to speculation and was also in fullest measure exploited, we wish nevertheless to suppose that medicine had for the Jews some other interest. Then it would be necessary to expect that they must have been the first to found scientific anatomy.

But that is far from the truth. The free impulse to research that animated a Leonardo, which forced him, at the risk of his life, to study the miraculous structure of the human body and to provide an account of its functions, through drawings of phenomenal accuracy that have not been surpassed even today, his magisterial vision, the creative ideas of Descartes and Copernicus, all that finds no counterpart among the Jewish researchers. Since Kant we differentiate precisely between understanding and reason. By the former we understand the capacity to collect the data provided by sense-experience into an image and to connect it to the form of causality, by the latter the capacity to combine all judgements of the understanding into a unity.

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[391] In his *Geschichte der Philosophie des Judentums* [1890]. [Julius Samuel Spiegler (1838-?) was a Hungarian historian of philosophy.]

[392] [*Op.cit.*], p.316.

[393] [*Ibid.*], p.317.

[394] [*Ibid.*], p.353.

[395] [*Ibid.*], p.8.

[396] [gibberish]

Understanding produces knowledge, reason science, formed knowledge. But when the reason also for its part collects data, it is however spontaneously active in that, as a bold directing idea, it extends feelers to new discoveries. The idea of the atom, the law of the conservation of energy, the ether theory, these are indeed not thoughts that any fool can think of, and which are not to be proved easily logically and empirically. They are attempts of the creative reason, of "the exact empirical imagination", as Goethe named it, groping forwards. It went hand in hand with sound empirical research.

It is now not hard to outline the sphere of the Jewish mind with total strictness. It has always mastered that field of science which is possessed only through the understanding. The lack of imagination and inner quest, which damned the Jew to sterility in religion and philosophy, emerges also in science. Not a single creative scientific idea sprang from a Jewish mind, nowhere has it pointed out new paths.

To be sure, Talmudists defend even today the old rabbis and maintain that these had "already thousands of years ago" applied themselves to the sciences and anticipated many modern discoveries. Dr. Lippe, for example, declares that, in the Tractate Berachot, it says that one who places his nuptial bed in a north-south direction produces male children. He has read the same thing in a new medical work! In the Talmud it is further declared that already hundreds of generations had lived before Adam; and that that has now been proved by modern anthropology.

In the face of such shortcomings one then scratches one's head. Adam is not the embodiment of the first man generally but an indubitably historical personality. And we hear further that the modern discoveries have demonstrated that a man who occupies himself with only one science suffers from abdominal illnesses, but one, on the other hand, who devotes himself to many becomes nervous. Even that was known by the old rabbis. For it says: "The majority of scholars die of abdominal illnesses. When the scholar gets excited (becomes nervous) it is his enlightenment (intelligence) that excites him. Ben Soma and Ben Asai occupied themselves with legal doctrine as well as with philosophical science and both became nervous"

Another avid Talmudist, Med. Dr. Kornfeld, has shown "strictly scientifically" that "circumcision alters the human organism in such a way that only the circumcised person is capable of undertaking studies". Such things are taught, printed and believed by two-thirds of a people which would like to delude the present world about its indispensability! If these are the results of "genius" of the Jewish scholarly mind, one cannot resist smiling at such naively displayed triteness.

When the awakening European mind promoted free thought and research from North Italy to England, from Spain to Poland, and when creative men taught to question Nature with ground-breaking ideas, there was still no field of activity there for the Jew. And when world-navigators bravely fared to distant lands, when world-discoverers invented astonishing apparatuses to study the starry heavens and unravel the laws the cosmos, the Jew was occupied, as in Solomon's time, with horse-trading, usury, and at best logical hair-splitting, from England to Austria. Never could one detect in him the mental disposition that researches far and deep, which Balzac later so finely characterised when he called it a power that forces a German scholar to run hundreds of miles in order to directly confront a truth that challenges him.

## The 19th century

But the essence of scholarly research changes in the 19th century. If, thanks to the efforts of self-sacrificing men, science had been brought so far as to be on the track of the fundamental laws of the cosmos, now there emerged a factor that could not easily earlier:

the technical processing of the collected knowledge that promotes immediate usefulness. Man began to become increasingly the slave of his creation, of the machine, the technique of life established itself more and more. And that meant the breach through which the Jew rushed into our culture! Goethe had suspected it when he made Wilhelm Meister say: "The mechanical life that takes the upper hand makes me anxious, it rolls towards us like a storm, slowly, slowly, but it has taken its direction, it will come and strike". And it has struck right into the heart. Nowadays we are already so far bestialised that the value of an idea is judged solely on its practical usefulness. From that then is effected the evaluation of personality.

If, even in the 19th century, minds of genius were at work (who could deny that in the case of Faraday and Mayer), now hordes of skilful tenacious workers cooperate in the field of science. Schiller dedicates to Kant and his followers the following saying:

> As a single rich man feeds so many beggars!
> When kings build, day-workers have something to do

The kings who built were Kant,[397] Goethe,[398] Mayer,[399] Cuvier,[400] Müller,[401] Baer[402] and many others, and among them was not a single Jew. As for the day-workers, they have multiplied so much and gained so much influence thanks to their press that they know how to suppress every king. They are indeed, everywhere, communists. If a Professor Ehrlich[403] was extolled to the Germans by the Jewish newspapers (and which newspapers were not that until 1933?) as a new saviour, greater than Christ, proclaimed as the greatest genius of the century, that is - along with an organic incapacity to distinguish great from small - propaganda for national goals. Even a Professor Jacques Loeb,[404] who has researched with much industry the disease of the love of the fatherland, to decipher it as a hyper-stimulation of the nerves, belongs with all the others of his race and those influenced by the Jewish mind to those who are eternally alien to us. Even here the tendency is to make out of a research principle (mechanics) a rigid dogma of materialism. This goal has well-nigh been reached.

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[397] [Immanuel Kant (1724-1804) began his philosophical career with important publications on natural science such as *Gedanken von der wahren Schätzung der lebendigen Kräfte* (1746) and *Allgemeine Naturgeschichte und Theorie des Himmels* (1755). In 1775 he published a work *Über die verschiedenen Rassen der Menschen.*]

[398] [Johann Wolfgang von Goethe (1749-1832) was not only a literateur but also a natural scientist who made important contributions to plant metamorphosis (*Versuch die Metamorphose der Pflanzen zu erklären*, 1790) and optics (*Farbenlehre,* 1810).

[399] [Julius Robert von Mayer (1814-1878) was a German physicist who was one of the founders of thermodynamics.]

[400] [Georges Cuvier (1769-1832) was a French naturalist and zoologist who was a founder of comparative anatomy and paleontology. Cuvier opposed Lamarck's theories of gradual evolution and maintained that a typical fossil form appears abruptly and persists unchanged until its extinction (a phenomenon now called "punctuated equilibrium"). He believed in racial polygenism and maintained that the Caucasian is the highest of the three distinct human races.]

[401] [Johannes Müller (1801-1858) was a German physiologist and comparative anatomist whose chief work was his *Handbuch der Physiologie des Menschen für Vorlesungen* (1837-1840). For his importance as a vitalist psychologist, see A. Jacob, *De Naturae Natura,* Arktos, 2011, Ch.V]

Let me not be misunderstood. I do not at all maintain that the Jew is the only one to blame for the bestial materialisation of our life, but I ascertain the fact that he placed his entire forces of energy and money in the service of a tendency that makes everything marketable, and that he had to do this also necessarily according to his entire centuries-old race. The German mind, left to itself, would have soon established its own equipoise, but through the Jewish power in the press, theatre, trade and science it was made almost impossible for it.

We ourselves were to blame; for we should not have emancipated the Jews but should have created insurmountable exceptional laws for the Jew as Goethe, Fichte, Herder[405] had demanded in vain. One does not leave poison lying round

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[402] [Karl Ernst von Baer (1792-1896) was a German zoologist and one of the founders of embryology who discovered the human egg-cell. He also made significant contributions to geology and undertook scientific expeditions to the northern coast of Russia and Scandinavia.]

[403] [Paul Ehrlich (1854-1915) was a German Jewish immunologist.]

[404] [Jacques Loeb (1859-1924) was a German Jewish biologist who moved to America in 1892.]

[405] [Johann Gottfried Herder (1744-1803) was a theologian and historian who contributed to the development of Volkish nationalism in Germany.]

unobserved, does not give it equal importance with antidotes, but preserves it carefully in black cabinets. That has finally happened – after 2000 years – in the National Socialist Reich!

In the field of art, the same thing is to be said as in the other fields of our life. The trend towards the external in our times has placed its stamp also on it. Even the gentle Wackenroder had a presentiment of this spirit when he wrote: "The moderns seem not to wish at all that one should participate in what they represent to us; they work for elegant lords who do not wish to be ennobled and moved by art but at best to be dazzled and titillated by it".[406]

This dazzling and titillating is now the war-cry, and behind it stands a concealed phalanx, the Jewish mind. The Jewish art-dealer today asks only for works that could excite the senses, the Jewish theatre director the same and the publisher even so. Today our Jewish critics do not look for a serious striving for form but for technique, for the structure of a work.

The Jewish artists have accordingly a favourable channel, for, where the standard is an external one, there they can allow themselves to be seen. 300 years ago, for example, the so highly praised Max Liebermann[407] would never have enjoyed recognition as now. The man has a position in art history as a pedlar of French art, and therein his significance is exhausted. For the technique of his pictures can at most astonish but not conceal the inner emptiness. The older Liebermann grew the more superficial his pictures became, the more consciously full of effects. The young Jews stand mostly in the camp of Artistic Bolshevism, of Futurism. That the representatives of this crudeness were able to speak of the soul and the inexpressible inner experiences is part of the madness of our days until 1933.

A typical example of the Jewish artistic spirit are the virtuosos who travel all over Europe. Singers, violinists, pianists master their instrument with the greatest bravura, actors play their roles with great bombast, Jewish theatre directors master the theatrical technique with a refinement that is hard to beat. But then again, all these Jewish prodigies, all these virtuosos, have they become creative artists? They have tried to constrain quality through quantity and to make art with all the means operating on the senses. Mahler imagined as his ideal a thousand-piece orchestra,[408] Reinhardt[409] opened a theatre circus with hundreds and hundreds of performers. Everything had to be brought forth to overwhelm the public. At a deeper level then other people worked at their operettas and "hits", on the edition of sensational novels, and so on *ad infinitum.*

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[406] *Herzensergießungen* [*eines kunstliebenden Klosterbruders* (1797)]. [Wilhelm Heinrich Wackenroder (1773-1798) was, along with Ludwig Tieck, one of the founders of German Romanticism. His *Herzensergießungen* (Outpourings of an art-loving friar) was a eulogy of mediaeval and renaissance art and literature.]

[407] [Max Liebermann (1847-1935) was a German Jewish painter who propagated Impressionism in Germany.]

One artist I have not yet mentioned and his name may have gone through the mind of many, Heinrich Heine.[410] Heine was admittedly one of the cleverest of Jews who, thanks to his "Hellenistic intellectual orientation", had to be qualified as no other to do justice to the European soul. But, what I said in general, that it is the external that alone can be understood and on which alone emphasis is placed, that becomes clear to us in a symbolical manner equally in Heine.

Apart from the *Buch der Lieder* his works may well have fallen into oblivion, but it would be good to consider them seriously for once; not to derive pleasure, but to observe how European and specifically Jewish feeling and thought were reflected in the mind of a talented Jew, who, born in the joyful Rhineland, absorbed German fairy-tales and sagas with his mother's milk.

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[408] [Gustav Mahler (1860-1911) was a German Jewish late Romantic musician whose Eighth Symphony was first performed in Munich as the "Symphony of the Thousand" on account of its vast instrumental and choral forces.]

[409] [Max Reinhardt (né Maximilian Goldmann) (1873-1943) was an Austrian Jewish theatre director who was very active in Germany and Austria before he was forced to emigrate to America in 1937. In 1919 he opened a large theatre in the renovated Schumann Circus in Berlin which began to be called the Reinhardt Circus.]

[410] [Heinrich Heine (1797-1856) was a German Jewish poet and literary critic many of whose poems were set to music by Mendelssohn, Schumann and Schubert. In 1831, after the July Revolution of 1830, he moved to France, where he, along with Ludwig Börne, formed the nucleus of the revolutionary literary movement called "Junges Deutschland" (Young Germany).

This man grew up, graduated from a German school and university, studied the intellectual history and philosophy of Europe and set down his views on them in numerous writings.[411] The first thing that is a thorn in the eye for H. Heine is Christianity. Now, we may be very free-thinking, but never has a great European spoken of the incarnation of Christ with insolent scorn. Christianity is only "an entry ticket to European culture", otherwise "an extravagant student idea", "mankind is sick and tired of all communion hosts" and pants for "fresh bread and good flesh", "great penitential victims must be slaughtered for Matter" for Christianity "incapable of destroying Matter, has made It weak everywhere. We must clothe our women in new blouses and thoughts, as after a plague that has been overcome".[412]

In this way does the idea of otherworldliness spread in the Jewish intelligence. One can indeed be of different opinions regarding the essence of Christianity, but the form and manner in which Heine expresses himself shows us an intellectual disposition that is entirely different from that of the Europeans. It is the spirit of the Old Testament Law. In a similar way does Heine speak about German philosophy.

He skirts round Kant's life with a witticism: "His life-history is difficult to describe, for he had neither a life (!) nor history (!)". The external life of strict simplicity is, for Heine, beyond comprehension, the duty performed quietly, the reserve that does not wash its dirty linen in public, as Heine liked to do, is to him a puzzle. Heine's conception of the man Kant is limited to the bachelor with the walking stick, whose work he claims to understand as having accomplished an intellectual revolution.

That the witty Heine attacks Kant's style goes without saying: "In this regard Kant deserves a greater criticism than any other philosopher ...", he opines and adds benevolently that he however had earlier "an often witty style". Heine can explain the scholastic form to himself only through the possibility that Kant may have feared that science may lose something of its value otherwise. Of course the thought occurs to him that Kant's thought-process demands a measured language, but no, Kant was a "philistine". "Only a genius has a new language for a new thought, but Immanuel Kant was no genius".

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[411] *Religion und Philosophie in Deutschland*, *Geständnisse, Nachlass*, etc.

[412] *Religion und Philosophie in Deutschland*, Kampe Verlag, p.70. [Heine's essay *Zur Geschichte der Religion und Philosophie in Deutschland* was published in his collection *Der Salon II* in 1835.]

That genius consists above all else in creative thought seems also not to occur to Heine, for him genius and external slickness are equivalent. There is not much to add to this view, such a genius as Heine imagines would not have allowed Kant to do any serious work.

That Kant had proved and demonstrated the indemonstrable nature of god, that the theoretical reason must be limited to the field of exact science alone, that the belief in god is determined only through inner experience, in that Heine sees a "farce". "I must give up knowledge to make place for faith", said Kant.

And this pure, un-Jewish and ahistorical faith, born of inner experience, that was what Kant aimed at. That Heine did not understand Kant is no shame, it has happened to those greater than he, but how he misunderstood him and how he dared, without any deep scholarly basis, to express himself, to indulge above all in witticisms, that is what appears characteristic.

We cannot go closer into it here, once made aware of it one comes across "philosophical cosmopolitanism", as Heine calls it, superficiality, technical slickness and effect-seeking representations, as we could call it, everywhere. The same spirit blows even in the "Buch der Lieder" and "Romanzero"[413] pampered by our boudoir ladies. A gushing sentimentality coupled with obscene humour, a portrayal related only to himself, a constant attempt to represent himself as highly as possible.

If one has understood this spirit, one will not allow oneself to be dazzled by the dozen formally successful poems. Heine's imitations of Goethe's and German folksongs would perhaps have been forgotten if one of the greatest artists, Robert Schumann, had not breathed an immortal soul into the empty scaffolding.

As regards the beloved "Lorelei", it should be observed that it is an almost verbatim rendering of the poem of a German count (Loeben).[414] How Heine imagined to himself German life and spirit one sees from his poem "Deutschland",[415] one who wishes to know how it was at that time still possible for a Frenchman to become a German may read Chamisso:[416]

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[413] [This was his third and last collection of poems published in 1851.]

> You, my dear German homeland, have
> Given me the reason why I fought and much more.
> ……………………………………………
> I have nothing to ask of you, nothing to complain,
> Only to thank you from a pious heart.[417]

I cannot present in detail all the transformations that Heine's mind underwent in the processing of European thought: sometimes he presents himself as a Protestant, then as an atheist, rails in the meanest way against all minds that think differently and finally gives up European philosophy as something essentially alien and incomprehensible in order to consciously return to Judaism. In spite of all apparent world-citizenship, character was stronger than all the influence and power of European ideas of culture.

On his death-bed Heine said: "I do not need to return to Judaism since I have never abandoned it". And about the Jews he passes judgement as any rabbi would: "Moses took a poor shepherd tribe and created out of it a great, eternal, holy people, a people of God, that could serve to all other peoples as a model, indeed to all mankind as a prototype: he created Israel!". And further: "One thought that one knew the Jew when one saw his beard but more did not come to light and, as in the Middle Ages, so also in the modern age they are a walking mystery. It may be solved on the day of which the prophet foretold, that then there will be only one shepherd and one herd and the righteous who cares for the salvation of mankind will receive his glorious recognition".

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[414] [Otto Heinrich, Count Loeben (1786-1825) was a Romantic writer whose poem "Der Lureleyfels", which serves as the introduction to his prose work "Loreley: Eine Sage vom Rhein" (1821), was perhaps the source of Heine's "Lorelei" (1822).]

[415] Heine's "Deutschland: Ein Wintermärchen" was a verse epic recounting an imagined journey through Germany that was published in 1844. It was banned by the German authorities the same year.

[416] [Adelbert von Chamisso (1781-1838) was a French aristocrat whose family fled to Germany after the French Revolution. He achieved fame both as a poet and as a botanist.]

[417] Berlin, 1831. [This poem is entitled "Berlin, im Jahr 1831".]

These are words that every European should note, especially in a time when the Jewish wave has reached an unprecedented height and threatens to overwhelm everything. There lives in them again the spirit of the Talmud and of the Law of the Old Testament which says: "God was pleased only with thy fathers that he loved them, and after them it is your seed alone that he has chosen among all peoples".[418]

But I cannot fail to point to Heine's relationship to Goethe also. It is similar to those to Christianity and to Kant: on the one hand, he pretends to be full of reverence and sees in him a great master but between his praises he strews the most superficial remarks and those distorting the image of Goethe most coarsely.

When Goethe treated the Romantics coolly and later brusquely rejected them, Heine opines: "Even if Goethe wanted to feel superior to them, he had to thank them for the greatest part of his reputation". "One heard of Goethe alone and always, but there emerged poets who were not much inferior to him in power and imagination". And here rings out in prose the well-known: "And if one were to name the best names mine would also be named". That Heine, who indeed considered himself a real poet, dared to compare himself to Goethe already shows with striking clarity that he however had no idea that poetry is something other than drooping verses.

"Goethe was afraid", he writes further, "of every independent original writer and praised and extolled all insignificant petty minds: indeed he took it so far that to be praised by Goethe was equivalent to a certificate of mediocrity.

He further blames Goethe for religious indifferentism, that he did not or did not wish to understand philosophical enthusiasm in order not to be torn out of his "peace of mind", that he was afraid to express his convictions, that "he occupied himself with artistic toys, anatomy, the theory of colours, botany, observations of clouds, instead of with the highest human interests". Further Heine opines in a deep manner: "Goethe's aversion to yield to enthusiasm is as repugnant as childish". From "Faust" he understands that Goethe had perceived the insufficiency of spirit in that, in Faust, he placed a desire for "material pleasures and the flesh", the "West-östliche Divan" is an embrace of sensualism, the last phase of Goethe's poetical art, etc. So he goes on, with his hat devoutly in his hand.

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[418] *Deut* X:15.

A more distorting image could not have been thought out by Goethe's fiercest enemy, and it is superfluous to contradict Heine.

If the great Balzac had at the same time admired with respect, if Carlyle had received Goethe with love, if Taine had named Goethe the most cultivated mind that ever lived,[419] and Dostoyevsky placed a prayer in Goethe's mouth in which he expresses his great reverence,[420] that is not the case with Heine and could not be.

Schiller had maintained: "According to my innermost conviction no other poet approaches him (Goethe) even from afar in depth and tenderness of feeling, in nature and truth, and at the same time in artistic merit ... But it is not the advantages of his mind that bind me to him. If he did not have for me the greatest worth of all that I have personally encountered as a man, I would admire his genius only in its form ... He had a high truth and honesty in his nature and the greatest seriousness for justice and goodness, that is why gossips and hypocrites and sophists always found themselves ill at ease in his company".

To people of the last sort belonged Heine too, who carelessly opens the channels of his superficiality too wide. One can vividly imagine how Heine felt when he visited Goethe. To Goethe's question about his activities, Heine replied importantly that he was also writing a "Faust". Heine seems not to have got over Goethe's icy reply, "Do you have nothing else to do in Weimar?", his whole life long and this, along with his organic incapacity, may have been one of the reasons for his eager smearing of Goethe. However, it would take too long to go into Heine's character more closely.

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[419] Taine, *Voyage en Italie*. [1866]. [Hippolyte Taine (1828-93) was a French intellectual historian who highlighted the importance of "race, milieu et moment" on the writings of any author].

[420] *The Diary of an Author* [1873-1881]. [Fyodor Dostoyevsky (1821-1881), the celebrated Russian novelist, was a Slavophile nationalist and monarchist. His *Diary of an Author* was a collection of articles covering the years 1873-1881 which he had originally published in a journal that he produced.]

I know that I deviate somewhat from a strict adherence to my subject, but in such details is revealed the essence of a feeling and thought. If the representatives of all the nations of Europe see in Goethe the greatest poet and man, two Jews, and two of the most intelligent Jews, do their best to distort this image of the man. One, Heinrich Heine, rises even to a complaint of moral cowardice, the other, Ludwig Börne, says, when Goethe died: "Now we shall finally have freedom!" Can one pass over such facts without saying a word when the greatest of all Germans is said to be a moral coward and an obstacle to true freedom? Should such words not give thought to every German that Goethe's native city, Frankfurt am Main, set up a monument precisely to this Ludwig Börne not too long ago?

No, that is a symbol of a conscious or instinctive tendency. But this tendency means the combating of all "depth of feeling and tenderness", as Schiller praised it in Goethe, which words finely express the essence of the European soul as well. And here I would like to add a warning word of Goethe's to all those who still place some value on our culture: "We tolerate no Jew among us, for how should we grant to him a share in our highest culture, whose origin and customs he disowns?"[421]

## The Jewish character

### The Jewish Energy

It is the disadvantage of a writer that he can speak only consecutively of things which, when they emerge, form a unity. The direction and the type of the mind is always corresponding to the mainspring of the character and conditioned by the latter. Now, a character cannot be described. “In vain”, says Goethe, “do we strive to describe a man, but, if one puts down his deeds, then an image of the character will come to us”.[422] All that went before has described such deeds of the Jewish mind; here the consequences of them are to be drawn and it is then to be seen if that which manifested itself from the nature of the Jews has emerged also in the sphere of his self-understanding. Goethe said: “Jewish character: energy, the basis of everything”. With this Goethe, with wonderful sharpness, hits the nail on the head. The history of the Jews, which I attempted to delineate in short strokes, shows such a tenacity of character as we have hardly ever had an opportunity to observe among any other people.

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[421] *Wilhelm Meisters Wanderjahre*. [Goethe's second novel, after *Die Leiden des jungen Werthers* (1774), consisted of two parts, *Wilhelm Meisters Lehrjahre* [1795-1796] and *Wilhelm Meisters Wanderjahre* (1821/1829).]

[422] Introduction to *Farbenlehre*. [Goethe's work on colours, *Zur Farbenlehre*, appeared in 1810/1820.]

The men of the 20th century live a life in which changes, inventions, news, etc. rush headlong; multiplicity and change are the factors that determine our public life and also give a direction to our thought. We are indeed easily inclined to smile when one speaks to us of something rigid, without change; the present-day life has brought with it the result that leisure time was measured out so short that the possibility was lacking to be able to see the unity in the manifold, and that the capacity to survey and understand greater complexes became ever smaller.

The practical man, who knew only the present and evaluated this along with the past and the future from the perspective of accidental personal experiences, set the tone and it is hard for us to bring other points of view to the attention of such a man. And yet we must tell ourselves that there are forces which, notwithstanding the fleeting character of our present, indeed change their appearance but remain essentially the same. To these forces belongs the Semitic Jewish will.

We cannot explain the phenomenon of the Jewish energy but must assume it as a historically proven fact. Scattered through all countries, the will to its national life exclusively of everything else has constantly remained the same; today the Jews are

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[423] [Arthur Schopenhauer (1788-1860) expounded his doctrine of the Wille zum Leben (will-to-live) as the driving force of all life in his major work, *Die Welt als Wille und Vorstellung* (1818/1844).]

significantly more numerous than at any time in antiquity. What Schopenhauer discerned as the blind unconditioned Will[423] constitutes the Jewish character; around this instinct directed to all worldly things in a one-sided manner are grouped all its capacities and weaknesses. Endowed with a practical understanding, this instinct was able to forge all the instruments of its rule. The age-old myth of gold as the symbol of world-power acquired a form in the Jewish people;[424] the goal of the Jew was always directed to this gold as to a means that would serve to satisfy his will to power. He had to renounce the divine imagination as well as the creation of the highest art, he was incapable of conceiving a cosmic idea of god (the Jewish god is even today a national god), he was incapable of moulding scientific ideas and he was incapable of love. "Only one who renounces love acquires power", says Wagner. This love he had to renounce since he set out on subjugation. The basis of his character: the unchecked instinct, his goal: world-domination, his means: cunning utilitarian sense and energy.

The Jew is to be understood starting from these three points. His moral laws, his unscrupulousness, his lack of imagination, his insatiability, his cunning, his technical expertise, his political influence, etc., all can be traced back to these.

We have followed this historically in Portugal and France, and we saw indeed this character of the Jew emerging always and everywhere, we observed it in the Talmud, we found it up to its tricks in Freemasonry, and intriguing in the International with its lunatic revolution and the unleashing of all instincts.

At that moment the Jew rose high among all the peoples; and this necessarily. I already said earlier: the free principle of human morality places in all peoples an obstacle in the path of the unconditioned instinct, the Jew however receives a special power boost from his moral doctrines, which applaud the exercice of this instinct with regard to all non-Jews. In times of lawlessness the most unscrupulous must rise to the top, especially when all the capacities are tailored to it. That is why the Jew is always and everywhere the bearer of the idea of destruction.[425] Now, the energy of the Jew is a specifically Semitic character-trait. The Semites have been able to impose the fanaticism following from this trait on peoples subjugated or ensnared by words or the sword. Under the power of its sterile but enormous will the character of peoples has been changed.

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[424] [Rosenberg is alluding here to the central symbolic significance of the gold of the Rhine in Richard Wagner's tetralogy *Der Ring des Nibelungen* (1876).]

[425] Law and justice live on like an "eternal sickness" says his friend Mephisto.

This inheritance of the Jewish blood has already many times passed through countries like a tempest. In Arabia, called to action by Mohammed, it subjugated Persia and forced it with brutal violence under its rule; casting everything before it to the ground, it moved to North Africa, crossed the columns of Hercules, swept through Spain and finally came up against a conclusive counter-action. On the day when Charles Martel gained victory in South France,[426] the first battle against religious fanaticism, religious intolerance was won, even if, of course, only in the political field. Forced into retreat, Islam turned to the south. All along the edge of the Sahara it slowly, and meeting increasingly stronger resistance, subjugated one tribe after another to itself. And if one wonders how this Semitic will has operated, let us hear the leader of the German Inner-Africa research expedition, Leo Frobenius.[427] After Islam was strongly hit militarily, it could no longer storm violently "but it stealt in the slippers of a sedate mercantile life into the backdoors of the palaces of Sudan". For a long while one believed the Arabic writers, saw Arabic history "through the grey spectacles of Islam" and considered it as something disseminating culture. But that is not the case. "Islam has, all over Sudan, propped itself on older cultures", says the above-mentioned scholar.

The representatives of Islam conquered countries with little political power by storming, the ones with strong life-will however following the old tried recipe "through the path of peace", that is, they sowed conflict and discord between dynasties. At one time they supported one and at another another in order to finally plant their flag on the staggering walls. And in what a way: itself unproductive, after Islam had hanged all the “ringleaders”, it forced all powers violently into its service, into the most bitter slavery. On that Frobenius says: “The Romans reached their height in colonial undertakings through giving the subjugated peoples forced labour in the sense of work opportunities. The Roman only collected taxes, but the Arab stole all the capital, the entire ‘self of a person’”.

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[426] [Charles Martel ("the Hammer") (686-741) was a Frankish general famous for his victory against the Moors in the Battle of Tours (732).]

[427] *Und Afrika sprach* [3 vols., 1912-13]. [Leo Frobenius (1873-1938) was a Prussian ethnographer who specialised in African and prehistoric culture].

That was once the result, fanaticism (in the middle of the 19th century), the second entered at the end of the 19th century, when an Arab wave, this time coming from the east, poured over the whole of Sudan, subjugated all the peoples living there engaged in agriculture, literally turned the land into a desert and, themselves living in silk tents, transformed them into cruel man-eaters.

This power of the Semitic energy and Semitic fanaticism that has not been viewed in its entire scope is also at home in the Jewish idea, the idea of the holy Jewish race, compared to which all the others are impure, and of the Jewish faith, compared to which all the others are heathen.

This short digression should shake the naïve thought that the Jewish idea is an insignificant matter, indeed as if it were not even present. Their conquest is a “peaceful” one, that is, previously existing disputes should be aggravated, reconciliation should be thwarted in order to finally hoist on the staggering walls the “historic hope” - the world-rule of the Jewish empire, the empire of the Messiah.

## The Jewish world-rule

To be sure many peoples have emerged as conquerors, many personalities have risen to be rulers. This striving for power is not at all to be condemned unconditionally, and often even a moral necessity; ancient Rome, for example, saw itself in the midst of a mixture of peoples; in order to protect his family, his state, the Roman had to surround himself with a solid bulwark. He carried laws, order and customs into the conquered lands, and only when new tribes swamped Rome, when Syrians, Africans, degenerate soldier emperors took control, did justified will to power become untrammelled greed for power, and Rome lost its strength thereby. Even in Bismarck and Napoleon there existed an enormous will to power, but whereas in the first it was controlled and ennobled by a high idea, in the other the will to power raced without limitation throughout Europe. I can, in contrast to all pacifists, see no crime in the will to power itself, the one and only thing that is decisive is the character of the people or of the personality that stands behind it. Sometimes a social, civilisatory, cultural idea can be realised thereby, at other times plundered countries and peoples are the consequence of a ramification of power. Now, everywhere that the Jewish character has been at work, we see it, even in the highest development of its power, marked by total sterility. Never has a people shown such a greed for power as the Jewish, not striving for some accomplishments but merely because it considered itself as "chosen", but never has a people been able to do so little with the acquired power as, again, the Jewish. The slave feeling which is indeed the characteristic Jewish gospel with regard to god (not the feeling of a child, as among the Indo-Europeans) penetrates the Jew deep into his blood; but that the slave thereafter demands most greedily to play the lord, that the slave who has become a knight however rides his horse to death, are both easy to understand.

The power instinct of the Jews is therefore of a different sort than that of the ancient Romans, Alexander, Bismarck, Napoleon. He does not as a lord demand respect and obedience naturally, the Jew as a personality does not stand openly before his work, but he goes on his way through intrigue, lies, deceit and assassination, he stands as a secret assistant feeling like a communist behind all the corridors of destructive work. The entire Jewish history provides proofs thereof.[428]

Thus have we precisely outlined the type and manner of the Jewish character. Now it is self-evident that this character expresses itself not only instinctively but also finds its conscious imprint in writing. Enough has been written about the literature of the ancient times, I should just like to point briefly to the promise that they will be able to devour all peoples whom God would hand over to the Jews,[429] that princesses would be their nurses,[430] that all silver and gold would one day belong to them, that all would fall at their feet to lick the dust thereof, and that the Jews would suck milk from the heathen and the breasts of queens would suckle them.[431] I do not wish to go closer into all that.

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[428] How and why Communism and Anarchism go together and are joined together among the Jews is an interesting psychological question which I cannot go into here and to which I shall return in another work.

[429] *Deut* 7:10.

[430] *Isa* 19:7.

But these old thoughts were never forgotten. Over and over again emerges the unbridled greed for rule of this world as a principal "legitimate" claim. The Holy One spoke to the Israelites: "You have made me the sole ruler of the world, so I shall make you the sole rulers in this world".[432]

If in any country Jews attained influential positions, if the position of the Jewish community consequently developed in a brilliant manner, this power was often seen as the first sign of the coming world-rulership.

Thus did the Jews, for example, live under Leo X[433] in such an intoxication that they inquired in Jerusalem if the signs of an imminent salvation were not manifest. Thus did a David Reubeni[434] appear in Rome with the very exciting news that, under the command of his brother, a great army stood assembled which now only need armaments in order to conquer the Holy Land. He betrayed though his speeches not only the Jews but also the Pope who provided him with recommendations.

David travelled through Italy celebrated like a king. Then he travelled to Germany, where he was captured and later met an ignominious end. A similar type of person was Sabbatai Zevi[435] who promised the world to depose the Sultan and then free Palestine from Turkish rule. He travelled to Constantinople, was captured and became – a Mohammedan. Adventurers of this type who seem totally pathological Judaism has brought forth in great numbers.

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[431] *Isa* 60:9.

[432] *Babylonian Talmud, Tractate Chagigah,* fol.3a,b.

[433] [Giovanni di Lorenzo de' Medici (1475-1521) became Pope Leo X in 1513.]

[434] [David Reubeni (1490-1535/1541) was a Jewish mystic with messianic claims who was probably born in Afghanistan and travelled to Europe with promises of an alliance of the Jews of the East against the Ottoman Empire. But he was arrested by the Inquisition around 1532 and put to death.]

[435] [Sabbatai Zevi (1626-1676) was a rabbi and kabbalist born in Smyrna (Izmir) who, from 1648, claimed that he was the Messiah. Despite a considerable following of "Sabbateans", he was forced by the Ottoman Sultan Mehmet IV to convert to Islam in 1666.]

In the *Zohar*,[436] the notorious masterpiece of the Kabbala, the Jewish hope finds the following expression: "When the 60th and 66th year have crossed the threshold of the first millennium of the world (65060/66, i.e. 1300/1306) the Messiah will appear, but some time yet will elapse before all the peoples are conquered and Israel is gathered together".[437] When a certain Mordechai rose in Persia to become a high notable of the state, the people coined the following verse:

> Mordechai is a brilliant prince,
> Powerful in rule, loved by the king and great men,
> ……………………………………
> His name is on the lips of the great and small,
> God bestowed rule on the holy people in his time.

These thought-processes return over and over again. We already heard some Jewish Freemasons speak in the 19th century, also the "German" poet Heinrich Heine. He knew what he was saying when he wrote the story of a shepherd and his herd.

And in his posthumous works one finds a significant confession that every German must take note of: "Is the mission of the Jews finished? I think when the worldly Messiah comes: Industry, Work, Joy. The worldly Messiah will come in a railway train. Michael[438] builds the way for him". (Since 1933 Michael has finally awakened). I would not like to take leave of expressions from the Jewish past without mentioning in conclusion a personality who seems to me in every aspect to be the embodiment of all that Judaism can be characterised as: Isaac Orobio de Castro (1616-1627),[439] unquestionably one of the most significant Jews of his time. He first emerged as a professor of philosophy in Salamanca, was then handed over to the Inquisitional court, travelled to France after his release, where he became professor of medicine in Toulouse.

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[436] [The *Zohar* is the fundamental text of the Jewish Kabbalah. It consists of a mystical commentary on the Torah as well as discussions of cosmology and psychology. It was first published in Spain in the 13th century by Moses de León, who ascribed the work to a rabbi of the 2nd c. A.D., Shimon bar Yochai.]

[437] Graetz, *Geschichte der Juden*, Vol.VII, p.228.

[438] ["Der deutsche Michel" (the German Michael) is a pejorative name for a German, considered to be typically simple-minded.]

Later he travelled to Amsterdam, where he ended his days. In the world-view of this man are revealed to us the characteristic limitation of the Jewish mind and the relentless will of the Jewish character working together to produce a characteristic unity.

This world-view is based on the typically Jewish supporting columns of an unchangeable dogma (in this case the law of Sinai), hatred of Christians and Jewish world-rule.

With sure instinct he repudiates the absoluteness of the prophets (who indeed strove in vain to reform the obstinate Jewry). "The recognition of the true God does not in any way depend on the prophetic revelations. God commanded to his people the cult with which they should serve him, and this cult is independent of what the prophets had to announce to them further".

"The prophets, who are the oracle of Christianity, and without whom the Christians could not have made a Messiah unto themselves, have followed the laws with conscientiousness, their prophecies are filled only with warnings to the children of Israel to ensure that they keep the law given by Moses. And what may not these be against those who neglect it?

If it is God who has made the law, if it has been written in his hand, if it has been declared from his mouth, then it is untouchable and nothing can be changed in it without it ceasing to exist".[440]

"One cannot believe that God has held his people so long to the fulfilling of his law, which he gave on Mt. Sinai and then repeated word for word on Mt. Horeb, if this were imperfect". This thought-process returns with great stubbornness in many places. Such a small-mindedness was transferred to the Roman Catholic principle where the Old Testament Will achieved a victory over free-thought. But Origen[441] could still write: "If we keep to the letter and understand that which was written in the law in the manner of the common people, I would have to blush to acknowledge that it was God who gave these laws. Then the laws of men, for example, the Romans, the Athenians, Spartans, would be more excellent and reasonable". Origen was indeed a free man, but the view of the "common people" has won, until today when a second Reformation stands at the door to remove the Jewish mind entirely and to release the New Testament finally from the clasp of the Old.

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[439] [See above p. 92.]

[440] *Israél vengé*, Paris, 1845, p.111. [This work was first published in London in 1770 by a Jew called Henriquez who claimed that it was a French translation of an original Spanish work by de Castro.]

De Castro cannot satisfy himself, and rightly, in providing proofs that Christ could never ever have been the Messiah promised to the Jews. "What has he fulfilled of the prophecies? Did he ever have power over the Israelites? He did not sit on the throne of David, he did not hold his people in the truth, his family was one of the most common, and his deeds prove that he was not the rightful Messiah". If it says that at the time of the Messiah all the righteous of his people, all the refugees from Israel from all four quarters of the world would be gathered together, the mind captivated by the Christian religion must admit that Christ did not do that. "Who are the poor of the world whom he has justly judged? Did he possess any worthy Sanhedrin to which alone God has given the right to judge?"

Christ erred and, through the lack of respect which he manifested with regard to the laws of the fathers, forced the Sanhedrin to sentence him to death. If the judgement had not been a right one, somebody would have been found to defend him, but in spite of the invitation to do so, nobody presented himself to do so.

However, one must indeed grant to the Jews the ability to know their law, even if they have formed it from their own mind itself, and must also grant to them the right to combat reinterpretations such as were always popular.

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[441] [Origen (ca.184-ca.253) was a Platonising Christian theologian from Alexandria who distinguished between the Ideal Church of Christ and the empirical Church that offered a refuge for "sinners".]

Now they have characterised the spirit of Christ on the basis of their law, thus of their feeling and thought, as alien and hostile with unmistakable clarity for almost two thousand years; that is decisive, no matter what we wish to read into the Pentateuch and the Prophets.

Here two types of soul stand against each other like fire and water. That is why de Castro, one with all Jewry, sees in Christ a "deceiver" … "who has a fatal similarity with the serpent that seduced Eve in having instituted the same calamity in the world."

Christ frayed ears on the Sabbath, ate forbidden flesh, "it is impossible to forgive anything that he said because God, foreseeing that one day a man would emerge to seduce his people, had commanded through his holy scripture to be on guard, and had prohibited to them all that Jesus Christ wished to introduce".[442] Hardly had he become known than Christ gave clear proofs of his lack of respect towards the divine law, and only after an absolutely precise and unbiased investigation which proved that his doctrine and his morals contradicted the will of God was he sentenced to death".[443]

From the mouths of all Jews we hear this declaration even though the claim of a possible bridging of the gap still prevails. And from the depths of his heart de Castro calls out: "The dependence in which the Jews were living when the Christian religion began to be introduced prevented them from destroying it to its roots". "If the Jews did not stand under the yoke of the Romans, if they had had power as in the times of David and Solomon, this idolatry would have ended immediately after its beginning."

That is blunt enough, and the same way of thought comes to the already mentioned Dr. Lippe when, in connection with the narrative of Cain and Abel, he says: "The difference in the expression of religious consciousness goes so far as to be a fratricide. What a deep truth!"

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[442] *Op.cit.*, p.91.

[443] [*Ibid.*], p.180.

Along with the rigid mind and the hatred of Christ (which naturally far exceeds the hostility to the German blood) goes the understandable demand for rule over other peoples.

It returns often: it does not appeal to ability, to accomplishments, but solely to the promise of Moses and the prophets. "God has promised to his people happiness in this life and all blessedness in the other. He has said to them that all its persecutions at the hand of the nations will have a final end, that it will rule over them, that it will have at its disposal abundance of silver and gold instead of lead and iron ..."[444]

I must content myself with these hints, but even they show with unmistakable clarity an immobile essential structure closed within itself. According to Ezekiel, the Jews have "hard heads";[445] in reading Jewish writings one can be led to despair regarding their hard-headedness and, in cases of great learning, their bigotry. But if their influence actually comes over the masses, then the despair is a real and general one. A sad example: the present.

Even the present, with the unconditional rule of the Jewish character, has been slowly determined in advance, as shown, the fruit of forces at work already in the past. I had already pointed to the working of the machine which prepared the ground for the Jewish forces of materialisation.

Through the growing expansion of these forces, through the specialising that became ever more necessary, the worker was condemned to an ever more aimless activity; aimless for him because he saw a product leave a factory whose construction and effect were incomprehensible to him. Whereas the farmer was forced by his work to worry about the future, to think out the means wherewith to secure it, this was lacking to the worker, he conducted purely mechanical work. He became, as Goethe would say, bankrupt through "unconditional work". Into the masses disposed in this way fell the poison-seed of the Marxist doctrine.

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[444] *Op.cit.*, p.35. For further details on these ideas see Weber, *System der synagogalen Theologie*. [Ferdinand Weber's *System der alt-synagogalen-palästinischen Theologie aus Targum, Midrasch und Talmud* was published posthumously in 1880.]

[445] [*Ezek* 3:7]

Socialism, as Marx developed it in the form of a system, is naturally not only a battle for worldly questions, but a world-view in general. Two factors have in his doctrine become landmarks: brutal class-struggle and internationalism.

Without going deep into the "bourgeois" science of ethnology, all men were explained by the extreme power of a fanatic as being equal; what makes them apparently unequal was said to be only social injustices, and the religious and political battles and events turn out to be class-struggles of social groups. It would be indeed interesting to illuminate history from this point of view and, naturally, nobody should underestimate the effects of social structures, but it is characteristic that this seminal idea could become a fundamental dogma for an entire life. To reduce everything to an abstract principle and to enforce this with fanaticism, that is again the same mind and character that has set up against all the thought of India and Europe only "God is God and we are his people".

In this thought we must glimpse a danger for our entire culture, a firebrand hurled into every national community: one is expected to try to work, not with one another, but against one another. If the battle of interests be a pre-existing fact, it still makes a powerful difference if the principle of brutality or that of mutual cooperation is appealed to everywhere. Decisive is the orientation of thought and not occasional events; and the thought-orientation that was borne into the working masses was the tendency that corroded the entire German life.

If a Thomas Moore wished to exclude irreligious men from his Utopia,[446] if even the French revolutionaries had a desire to approximate to a symbol, if a Karl Ernst v. Baer[447] indeed did not wish to hear of a science that could kill the religious feeling, the mind of Marx sets itself in an anti-religious, quite purely materialistic point of view. All science and history is materialism, all religion is the rule of priests, all work is quantity. In its entire feeling, thought and action is lacking an understanding of quality and personality as the foundation of these, it is the already mentioned technical understanding.

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[446] [Thomas More's Latin work on the ideal republic of the island of Utopia was published in 1516.]

[447] [See above pp. 5, 165.]

The Marxist world-view sweeps over the masses like a stiff broom that equalises all. If the workers unite, if they defend their interests robustly, if the Germans form groups fighting one another, the character of the people itself will produce something fruitful; on the other hand, where an alien mind wishes to impose itself in terms of world-view or in the social arena, and it does that with an intolerance which rejects everything else fanatically, every serious man must ask himself if that does not signify a great danger. Further, the internationalism that is preached is anti-national, and that means in principle civil war in all nations and the downfall of entire cultured European nations. Werner Sombart, for example, says expressly that the bourgeois international unions stand on national soil, but the proletariat internationalism is, and must be, markedly anti-national.[448] The opposition of interests had in the last years, thanks to the prudent leadership of some German socialists, taken a form that rejected the dictatorship of the proletariat and expected the rule of socialism from a change in ways of thought. But in the present time, when discipline and moral resistance are loosened, it is everywhere Jews who preach it in its most brutal form.

And this dogmatic rigidity that cannot be disturbed by anything - taught by the energy, cultivated for a thousand years, of a section of the population living in hard circumstances, of a mass that did not know anything of history, that hardly knew the value and the stamp of its own racial soul - that had to strike roots. The doctrine that placed the dissatisfaction with entrepreneurs in a world-view that was to be established in a historical manner, which proclaimed class-struggle as the only factor of world-history, had to find followers. The movement that was not able to grasp the goal close at hand immediately set to itself, like a child that knows nothing, a completely unachievable goal, the whole of mankind.

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[448] *Sozialismus und sociale Bewegung* [1896]. [Werner Sombart (1863-1941) was an economist and sociologist who is famous for his *Die Juden und das Wirtschaftsleben* (1911), a reply to Max Weber's *Die protestantische Ethik und der Geist des Kapitalismus* (1904/5).]

[449] [August Bebel (1840-1913) was a German socialist who was one of the founders of the Social Democratic Party of Germany (SPD).]

[450] These lines were written in 1919, before the foundation of the NSDAP.

Many honest men adopted socialism, but the majority of Europeans energetically formed a front against internationalism in the sense of anti-nationalism and against revolution. Even an August Bebel[449] opined in his old age,[450] that it is not even certain yet whom the fatherland belongs to, to the rich or to the poor, and the one who spoke those words was however the one who had protested against the annexation of Elsaß-Lothringen so much as to want to take up flint-stones if necessary in order to defend the fatherland. But he and other men had perceived the irreplaceable worth of the nation, they had also recognised the catastrophe that a revolution conjured up and did not wish to participate in it.[451]

But everyone must ask himself first: how is it that the call for internationalism, more precisely national chaos, is called forth with ever increasing power from amidst a people who had for thousands of years preserved their character in the most rigid national cohesion and maintained their tradition? *The answer is the following: The call for internationalism in the sense of anti-nationalism is the call of nationalistic Jewry, the call for class-struggle in the sense of civil war is the call of the exploiter who knows no classes!*

The significance of all democracy understood in a Jewish way, of socialism understood in a Jewish way, of freedom understood in a Jewish way, is the subjugation of all other nations, all other rights, as the Jewish law demanded it two thousand years ago, and must demand it today and in the future.

If we were able to ascertain the character of the Jew through an observation of Jewish history, if we had to call forth our spiritual heritage as a counter-weight against the operation of the Jewish mind, then, not human, but state tolerance must stop in the face of the frightening necessity with which the Jewish character asserts itself, secretly or when it has come to power.

Every European must become aware that it is a matter of everything that our mind, our character has handed over to us as an inherited tradition to be fostered and administered and that here humanitarian tolerance in the face of aggressive hostility signifies plain suicide.

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[451] Parliamentary speech, 1904.

It would do us good to note the pithy words of J.H. Voh: “One demands audaciously that true tolerance should be tolerant even towards intolerance. No way! Intolerance is always active and effective, it can be controlled only through intolerant action and effect.”

## Consequences

I am coming to the end. In order to evaluate the Jewish danger we had to follow the track of the Jew, had to observe the form of his feeling, thought, action and illustrate the essential and the ever-recurring in it. Only from this knowledge and the conscious care of our character is it possible to confront the danger of judaisation. Earlier when one deprived the Jew of civil rights, one deprived him also of human rights.

These two concepts should now remain separated. Fichte says: “They must have human rights, even if these do not belong to them as to us ... but to give them civil rights I see no means of doing so, at least, other than cutting off one night all their heads and placing on them others in which there is not a single Jewish idea. In order to protect ourselves from them I see no other means than to conquer their extolled land for them and to send them all there”.[452]

What Fichte understood by human rights emerges from the following words: “If you have bread only for today, give it to the Jew who is hungry beside you”. So must we also think. We must practise protection of life with regard to the Jew as to any other man, but we must protect our national culture legally, be able to maintain and purify it in its specific character without a foreign Jewish and necessarily hostile mind being able to achieve an influence.

The goals are clear, now briefly the means. Economically the Jew has acquired power through interest, usury, money. Earlier directly, now through banks and stock-exchanges. The breaking of the finance slavery, a means that has not succeeded for so long, is sounded today again as a battle-cry. If this could be achieved even only partially the axe would have been laid to the life-tree of the Jew.

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[452] [These remarks are from Fichte’s 1793 pamphlet “Beitrag zur Berichtigung der Urtheile des Publicums über die französische Revolution” (A contribution to the correction of the public opinion on the French Revolution”.]

In terms of national politics it must be determined that:

1. The Jews are recognised as a nation living in Germany. Religious faith or the lack of it play no role.
2. A Jew is one whose parents, father or mother, are Jews according to this nationality; a Jew is from henceforth one who has a Jewish spouse.
3. Jews do not have the right to engage in German politics in words, writing or actions.
4. Jews do not have the right to occupy state offices and to serve in the army either as soldiers or as officers. Their work performance here comes into question.
5. Jews do not have the right to be leaders in state and communal cultural institutions (theatres, galleries, etc.) and to occupy professorial and teaching positions in German schools and universities.
6. Jews do not have the right to work in state or communal test-, control-, censorship, etc. commissions; they also do not have the right to be represented in the directorships of state banks and communal credit institutions.
7. Foreign Jews do not have the right to settle permanently in Germany. Acceptance into the German state federation should be forbidden to them under all circumstances.
8. Zionism must be actively supported in order to transport a certain number of German Jews yearly to Palestine or generally over the borders.[453]

Cultural politically the now clearly German institutions have to see to it through the appointment of the most significant German artists that it is no longer possible to convey such a poison into the people as happens today through publishers, theatre directors, cinema owners, that German masters are preferably chosen.[454] The most important thing, however, which cannot be achieved through any decree: a German culture. The laws can only remove all the restrictions, then the people themselves must speak. And anyone who has ears to hear will hear the longing for it among thousands. Many of the best people stay with no more connection to any church, they have gone away from dogma, but have not yet found a faith; others build a world for themselves in isolation. But religion, if it wishes to be culture-dispensing for an entire people, must have a commonality. The single individual needs the power of a whole, there are not many who can do without that without suffering harm. It is high time that the narratives of Abraham and Jacob, of Laban, Joseph, Judah and other arch-rogues now stop conducting their mischief in churches and schools. It is a disgrace and a shame that these embodiments of a completely mendacious and deceptive mind are represented to us as religious models, indeed as the the spiritual forebears of Jesus.

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[453] See in this context the Nuremberg Laws of 1935.

[454] In the winter season of 1918/1919, in the Berlin Theatre then under Jewish direction, Goethe was played once with *Clavigo*, Schiller with *Maria Stuart*; otherwise only Jews and foreigners were promoted.

The Christian spirit and the "dirty Jewish" spirit must be separated; with a sharp cut the Bible is to be divided into Christian and Anti-Christian. The truth must emerge that individual men of the Israelite past (Amos, Hosea) fought in vain against the Jewish spirit that was becoming ever stronger, and that this spirit which had always been present triumphed, that it viewed the Christian as his mortal enemy, and was felt by the latter too as his opponent.

Instead of the ancient Jewish histories it is finally worth raising the treasures of Indo-Germanic thought, the models that were distorted in the Jewish mirror. Let one awaken the Indian creation myths, the song of the One of Dhirgatamas,[455] the wonderful narratives from the Upanishads, the sayings of later ages. Let one narrate the cosmic dramas of the Persians, the battle of the Light with the Darkness and of the victory of the world-saviour.[456] Let one recount also the Greek and German wisdom, the belief in immortality and the symbolism of Nature. Then the age will achieve a great rebirth; it is perhaps nearer than we think.

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[455] [Dhirgatamas was one of the Sages who composed the Rgveda.]

[456] [Saoshyant, in Zoroastrian eschatology, is the saviour who will bring about the final renovation of the world when the dead will be resurrected and their souls reunited with the godhead Ahura Mazda.]

> “Within the mind is heard resounding
> The birth of the new day”, [457]

the day of German thought.

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[457] [These lines are from Goethe’s *Faust* II, Act I.]

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